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JANUARY, 1935

## CONTENTS

Frontispiece

Señor Professor Asmara.

Editorial Notes

Why I am only Half-Convinced of Survival

Professor E. W. MacBride, F.R.S.

The Issue with Science

F. H. Wood, Mus. Doc.

A New Working Hypothesis

S. De Brath

Is Psychical Research a Science ?

Ronald McCorquodale

The Conference of Modern Churchmen

S. De Brath

The Flower Medium

Miss Reutiner

Spontaneous Phenomena. Records of S.P.R.

A. W. Trethewy

Remarkable Clairvoyance

F. J. Lambert

Cards and Dreams

Marie Stahl (of Berlin)

Mediums' Reception. Dec. 5th

G. P. Sharplin

BOOK REVIEWS.

NOTES BY THE WAY.

OBITUARY.

INDEX TO VOL. XIII.

LIBRARY NOTICES, etc.

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SEÑOR PROFESSOR ASMARA



The portrait which forms our frontispiece is that of the new president of the International Spiritualist Federation, Prof. Asmara of Madrid, who was elected at the recent Congress in Barcelona and will be of interest to our readers, as he will be the leader in the Congress planned to meet in Glasgow in 1937.

Professor Asmara has been for some years the President of the Spanish Spiritualist Federation, and also a member of the International Executive whose meetings are held in Paris at the Maison des Spirites, the house given by the late Mons. Jean Meyer, for the purposes of International Spiritualism.

Thirty countries are members of the International and Prof. Asmara is the first Latin to occupy the position of President. He follows Mr. Ernest W. Oaten, who held office for six years. The new President is able and cultured, with a grasp of the deep philosophical implications of Spiritualism, and his guidance of the public conferences at Barcelona was always thoughtful and dignified.

The following resolution put by him was accepted and included in the Congress resolutions and indicates the quality of his thinking :—

“ It is necessary to call the attention of the world to the continuous nature of revelation, whether through men or angels. In order to clear the road towards the acceptance of this truth, it is necessary to set aside the dogmatic assertions of the Churches and the clergy, based on traditions, and emphasise the natural and basic truths which are always operative. Religion is the flowering of the spirit of man in conscious relationship with God.”



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**Editor : STANLEY DE BRATH, M.I.C.E.**

*Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.*

Vol. XIII

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### CONTENTS

	PAGE
FRONTISPIECE : SEÑOR PROFESSOR ASMARA	
EDITORIAL NOTES - - - - -	245
WHY I AM ONLY HALF-CONVINCED OF SURVIVAL - -	253
<i>Professor E. W. MacBride, F.R.S.</i>	
THE ISSUE WITH SCIENCE - - - - -	274
<i>F. H. Wood, Mus. Doc.</i>	
A NEW WORKING HYPOTHESIS - - - - -	279
<i>S. De Brath</i>	
IS PSYCHICAL RESEARCH A SCIENCE ? - - - -	289
<i>Ronald McCorquodale</i>	
THE CONFERENCE OF MODERN CHURCHMEN - -	294
<i>S. De Brath</i>	
THE FLOWER MEDIUM - - - - -	302
<i>Miss Reutiner</i>	
SPONTANEOUS PHENOMENA : RECORDS OF S.P.R. - -	305
<i>A. W. Trethewy</i>	
REMARKABLE CLAIRVOYANCE - - - - -	308
<i>F. J. Lambert</i>	
CARDS AND DREAMS - - - - -	311
<i>Marie Stahl (of Berlin)</i>	
MEDIUMS' RECEPTION : DEC. 5TH - - - - -	314
<i>P. Sharplin</i>	
BOOK REVIEWS. NOTES BY THE WAY. OBITUARY. LIBRARY NOTICES, ETC.	
INDEX TO VOL. XIII.	

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### EDITORIAL NOTES

We very heartily wish a Happy New Year to all our subscribers. We have had many encomiums on the Quarterly and we can promise that all readers will find current questions treated from a scientific standpoint and also from the full conviction that Survival is a proven fact.

May 1935 add to the number of those who recognize that Psychical Research is taking its place among recognized sciences. Psychic Science contains the promise of

A HAPPY NEW YEAR TO ALL.

\* \* \* \*

It is curious how often a single idea is found to permeate different minds about the same time. The "Issue with Science," Mr. McCorquodale's, and my article, were all written independently of one another, and before Professor MacBride's Lecture had been delivered.

The question of the issue between Spiritualism and Science is the staple of the present number. I would suggest that if the Professor wishes to know the facts (as I do not doubt he does), he should refer to *Clairvoyance and Materialisation* and *Thirty Years of Psychical Research*. These are translations of books by Dr. G. Geley, Gold Medallist of the French Medical Faculty, and by Professor Charles Richet, the *doyen* of French physiologists. He will find there ample photographic and scientific evidence, of faces developed from ectoplasm, taken in the laboratory, that genuine ectoplasm cannot be imitated by cheese-cloth; and the status of the experimenters as men of science can scarcely be doubted. If Professor MacBride



limits the competence of witnesses to sceptics, both these authors began their investigations as sceptics, and were convinced by the evidence of their own laboratory experiments. Such "scientific sceptics" as have not experimented themselves, are of the type of those who have recently stated that Miss X. produces fresh roses by a process analogous to childbirth and "expels them by muscular effort"; and that, in normal light, in presence of twelve witnesses who see her hands the whole time, and with Professor McDougall sitting close beside her!! We do not see much "scientific" advance on Sir George Stokes who, in 1871 refused to witness Sir William Crookes' simple experiment. All the men of science who have produced their evidence began as sceptics, and were convinced, as A. R. Wallace was convinced, "by the weight of the facts." We commend the working hypothesis put forward in this issue to all open-minded men of science.

Mr. J. W. Dunne's book, *The Serial Universe*, has attracted so much attention that 'Sentinel' has given it prominence in the *Morning Post* under the title "What in the World is Time?"

Well, in this world we know quite well what it is: the revolution of the earth round the sun gives us the year; its rotation on its axis gives us the day; and the beats of the metre-long pendulum give us the second. Our clocks are made to conform. If we lived on a planet whose movements are different, we should have quite different ideas of Time. The year of Saturn is rather over 29 of our years; the year of Neptune is more than 164 of our years. The 'day' would also differ considerably. This length of day or year is not measurable as height, breadth or length as commonly understood by our sensations. 'Happy times' pass quickly; 'painful times' pass slowly, but this is a figure of speech due to our mental consciousness.

There is another interpretation, which in this world, is constant. Professor Eddington says, "An individual is a four-dimensional object of greatly elongated form; in ordinary language we say that he has considerable extension in Time and insignificant extension in space. Practically he is represented by a line—his track through the world." If you had a daily photograph of yourself from birth to the 'present' moment, and were to place these prints one above another in order,



these would give your world-line in Time, the Fourth Dimension.

This Fourth Dimension was, and is, considered invariable by the plain man ; and this idea of a fourth dimension does not reveal how access can be given to closed spaces on earth ; but that is altogether another question. Normal Time is always with reference to Matter, just as much in other planets as in our own.

Messages from the ' Other Side ' of life tell us, with singular consistency, that their Time differs from ours—it is not measured by the movements of Matter, but by changes in the duration of mental states. This is obviously a new variety of extension in time.

We may perhaps call it the Time of an etheric world. This seems to agree with Mr. Dunne. He says that one sort of time must be measurable by a second sort, that by a third sort, and so on *ad infinitum*. This is what he means by " regressive time," or so I understand him.

What I do not understand is that, " the three worlds described, differ from one another in the condition known to science as ' entropy,' and that the nature of this difference is such as to allow you to consider these worlds as arrangeable in order of their amount of entropy." (p. 63.) Now ' entropy,' as used by engineers, means " that part of the energy of a system which cannot be converted into mechanical work without communication of heat to some other body, or change of volume." It is applied to ' steam ' in this sense. Tait, and some others use the term as meaning " the available energy," which is a derived meaning—that part of the total energy of a system which is not included in the former sense. Clerk Maxwell (*Heat*. p. 186) uses ' entropy ' in the sense of the mechanical work which a system can perform without communication of heat. I do not quite see how this idea can be brought in here, unless Mr. Dunne means that in the next world energy is more readily convertible than in this. But the idea is vital to the matter.

' Sentinel ' says, " Now if there is a Serial Universe, that implies a serial observer, so that scientific proof of immortality is involved," and this seems rational. Messages from the ' Other Side ' say that it is so, and there we must leave



it and its connection with the Ether of Space, for the moment.

\* \* \* \* \*

A very interesting article by Mr. John J. O'Neill—a Science Editor—appeared in *Psychic News* of September 1st, 1934, from which we quote the following :

“Many spiritualists seem to think that the scientists are a group of materialistic individuals who are intellectually dishonest or are inadequately supplied with faculties for grasping the ‘higher philosophy’ which spiritualists feel they have revealed on a basis of proven truth.

“If the spiritualists would stop appropriating such terms as vibration, electron, ether, ectoplasm, fourth dimension, from the vocabulary of science, and giving them a variety of meanings—none of them in harmony with the definitions which scientists accept for them—they would reduce the cause of conflict between Spiritualism and psychic research or Science.”

... “Some of the feats which the mathematicians and physicists perform with negatrons, neutrons, positrons, protons, and photons, in their equations and their experiments, make the most extravagant claims of the spiritualists seem like the unimaginative pronouncements of the Victorian materialists.”

... “To the scientist, supernormal phenomena offer an opportunity for an impersonal study of manifestations in Nature in order that the underlying laws may be discovered and control of the processes secured, so that all the laws and forces involved may be directed into channels of usefulness which will expand the sphere of life for every individual, open up new realms of consciousness and enlarged physical powers ; and make possible, perhaps, a new order of civilization in which we shall be likely to hold vastly different ideas of what we now refer to as ‘the spirit-world,’ and our own social and economic relationships on this globular speck of adulterated silica we call the earth.”

This article has been thought worth reprinting at length in the November Journal of the Am. S.P.R.

In the aspiration last quoted we entirely concur, though we think that to give practical effect to Christ's Law of Love and to be aware of the Law of Spiritual Consequence by which the character we have made for ourselves determines our destiny



in the After-life, is a more direct road than any scientific experiment, mathematical or any other, is likely to reveal. But to shut off spiritualists as such from the use of 'ether,' 'ectoplasm' and 'vibration,' is to parallel the autocracy of the Holy Office. Imagine a book like Sir Oliver Lodge's *My Philosophy* written under such a decree! We should also be glad to know of any scientific writer who has defined the Ether or Ectoplasm, which last was discovered by spiritualists. It is, so far as we are aware, scarcely recognized by science at all.

No: the first issue with science is that there are many scientists who refuse, as did Sir George Gabriel Stokes, to witness experiments perfectly simple and also perfectly inexplicable without the idea of psychic Force. We do not demand a new view of the Universe, there are too many already, expanding and contracting. We leave that to the mathematicians because their results do not yet seem to have practical value, unless, perhaps, in "wireless" telegraphy, whatever value they may have in the future. What we ask is that some scientists who can believe their own eyes will condescend to admit the evidence and deduce its first consequence. Our concern is with this world and our first step out of it.

Science has demonstrated the existence of a non-material power which it calls 'Energy.' This has none of the properties of Matter except a small amount of inertia. We say that it is powerfully influenced by Mind or Life. It can then make cells. Our super-normal experiences show that human beings do survive in an etheric world. Einstein admits the Ether. Sir Oliver Lodge contends on scientific grounds that the Ether, or some part of it, may be animated by the directive power of the spirit. That is what we want scientists to admit. We leave them their negatrons, neutrons, positrons, protons, photons and quanta. We do not quarrel with these, nor does any rational spiritualist use these terms, which are outside his experiences. We are less concerned with explorations into the mathematical universe than with survival in this.

We argue that "It is good for any man to exchange ideas with those on the same path as himself, and especially with those who are further along that path than he is, but it is not wise to take directions from them or to follow without discrimination." (*Death's Door Ajar*. p. 253.) As an instance what a spirit



can do on this material plane, I will abbreviate an extract from the last-quoted book, p. 104 *et seq.* :

“ On the top of one of the oldest tall buildings of Johannesburg a well-known firm of architects used to have their offices. We will call the firm Clarke & Munroe, and only say that though they were equal partners in almost all the buildings they erected, in certain exceptional cases each partner had his own clients and acted independently of the other, and did not share the fees. Munroe, after his wife's death, furnished one of the rooms of the office suite as a bedroom, and lived there.

“ He died. About a month after his death, Charles, his son, rang up the James' on the telephone and explained that the room his father used to occupy as combined bedroom and office was haunted.

“ This room was not needed by the firm, and the office furniture had been cleared out, but there remained two fixtures—a set of drawers and a wardrobe with a built-in filing cabinet. It was redecorated and let to a young accountant who stayed only two nights.

“ The next tenant was a lady school-teacher who refused to stay after the first night. The third tenant was a car salesman who stayed three nights. Each told the same tale of noises like the opening and shutting of the doors of wardrobe and cabinet and pulling out the drawers. As soon as the light was switched on the noise stopped and nothing was disarranged.

“ Mr. Victor James—the medium—held a sitting in the room with his wife. Presently, as in the sittings at his own house, a luminous cloud gathered above the table, then moved to one side and took the form of a man. Though misty, the figure was recognized as Munroe. The son Charles was also present. The old man could not speak but impressed Mrs. James with what he wanted to say—that he was looking for a roll of plans—the elevations and sections of a ten-story building for the X Y Bazaar in Commissioner street. Charlie broke in—‘That's the job Clarke says is his. He's working on the sketch plans for them now.’ Slowly came the words from Mrs. James: ‘But the job's mine. They've always been my clients. I finished those tracings a year ago, but the work was held up for a time. . . . The job should be Charles' not Clarke's.’

“ Victor extracted a promise from the old man that he would



not haunt the room any more, but would look elsewhere for the tracings. If he wanted any further help why did he not come along to a sitting at the James' house? At this sitting Munroe came through. He had found the tracings. Charles was asked to attend the next evening.

"In order to prevent people saying that Mrs. James had remembered the message from the previous evening, Mr. Victor's hand was controlled for the first time after a lapse of six months, and the information was written in a hurried but quite legible scrawl.

"Charles Munroe was very impressed and took the earliest opportunity of proving whether the facts were as his father had stated. He found a complete set of tracings, plans, sections and elevations, pinned on the back of Clarke's drawing-board, and on the face of the board an almost exact copy of them which Clarke was pretending to be his own design. Without saying anything, Charles took his father's tracings away and sent prints of them to the X Y Bazaar. They were approved with slight modifications, and the work went on, young Munroe signing his name to the plans and specifications, a right which Clarke never questioned. He knew when he was beaten.

"The room was now occupied by a bank clerk who seemed quite contented with his quarters and made no complaint about being disturbed at night."

In very few cases are the plain questions asked :

Does the personality survive bodily death? And if so, Can the discarnate personalities communicate with those still resident in physical bodies? This book answers both questions.

\* \* \* \* \*

I give here an account of last Armistice Day. My wife, Miss Hyde and I had been listening in to the service at the Cenotaph, and after that Miss Hyde and I began our usual Sunday writing. It was as follows :

*Sunday, 11.xi.'34.*

*Q.* We have just concluded the 11 o'clock service at the Cenotaph.

*A.* Yes, such a meeting of the two worlds, but not as people imagine it, such as all the boys crowding round the Cenotaph, but each to the loved place or beings with whom he



loved to be, or where he was most needed. For instance, I saw Stoney, Fitzgerald, and a lot of our old boys (twenty-two gave their lives in the war) pass between you three, saluting and smiling. They had many calls to answer, but wanted to let you all know that they were with you.

*Q.* Oh dear ! and to think that I was unconscious ! How gladly would I have responded to their salute ! Can I not send them a message of loving remembrance ?

*A.* They are all here, and if you want, one of them will write for all. Just wait silent for a few seconds, and turn the paper.

*Q.* My dear boys, how often do I think of you, relieved from the trammels of earth. My heartfelt salutation to you all.

*A.* (in a different hand) Sir, Skipper, (using the old name), Mrs. De Brath, Moogie, matron, every one, we are all here, like a jolly old Football scrum, not quite so dirty. Miss Beatty is rounding us all up as she used for the play, jolly old plays, but nothing like we will do for you when you come. We will all rally round when you blow the clarion. No, we are not socialists ; many of us are coming to your school, and we will jolly well haul in the slackers. Cheers and good-bye to all. We all know and feel we are not forgotten. We know now, and you know, none of us were really ungrateful, but we are more understanding. Now good-bye and God bless you too, all of us (say so).

Miss Beatty explained the allusion to the ' school,' and said, " They are gone now to their own places, many to talk to deaf ears, alas, and to grieve at not being seen. There are some interesting discoveries for you ; one of them is, observe how the boys could cast back as it were, and make you feel their presence as you knew them. As they are now, you could not have recognized them as individuals. ' The school ' was *their* expression ; they will join us in some way when we need them, or they, or we wish.

This was so interesting to me that I think it worth putting in *Psychic Science*. It involves some problems connected with the return of souls, and their powers of readjusting themselves so as to be recognizable. The message was totally unexpected both by the medium and by myself. It is the first time within sixteen years that they have given any sign of their presence.

EDITOR.



## WHY I AM ONLY HALF-CONVINCED OF THE REALITY OF SURVIVAL

BY PROFESSOR E. W. MACBRIDE, F.R.S.

A Lecture delivered to the British College  
of Psychic Science on November 14th, 1934.

*Chairman* : MRS. CHAMPION DE CRESPIGNY.

*Verbatim Notes* : M. W. HANKEY.

Mrs. de Crespigny, in introducing Professor MacBride, said that she hoped he would give his audience the "other half"—why he was "half-converted"—and that though it might not be easy to convert him to a complete belief in survival, she warned the Lecturer it would be equally difficult for him to convert his audience to his "half-belief."

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PROFESSOR MACBRIDE said : Mrs. de Crespigny, ladies and gentlemen, it was with a considerable amount of trepidation that I looked forward to this evening. I am called on to make something like a confession of faith, and of course, all confessions of faith represent a personal point of view. It doesn't follow, as Mrs. de Crespigny has said, that my point of view will commend itself to any other person here, but as I have had the privilege of Mrs. de Crespigny's friendship for a considerable time, and as she has helped me in a good many ways, I felt I could do no other than comply with her request that I should endeavour to state precisely how I stand with regard to this great question.

Now, unquestionably the truth or fallacy of the theory of the survival of the soul is by far the most tremendous question that can exercise the human mind. The more you think of it, the more all other questions seem to sink into utter insignificance, for only if survival be true, can the Universe be rationalized at all, because only in this way, and in this alone, can we confront the problem of evil. If survival be not true, then the only possible philosophy is blank pessimism, and the Ruler of the Universe cannot be acquitted of cruelty that would shock any normal man.



Those of us who are moderately prosperous and comfortable may often feel that life is really rather a jolly thing after all, and that if we live it out until we have exhausted its pleasures and have become sleepy at the end, there is no reason apparently why we should be discontented that we have to go to sleep. This, I think, was the attitude taken by Huxley, but when we take this point of view, we forget the enormous numbers of tragedies, of utterly broken hearts and disappointed hopes that mar the face of humanity. How many hopeful people are cut off, either as children—sometimes the only child; as has recently happened in my brother's family—or as promising youths and maidens just entering on life, and there is no way of reconciling such events with the Goodness of the Maker of the Universe unless there be survival. If there be survival, then it is conceivable that the evils of this life may turn out to be, in the light of what comes after, only an enhancement of the satisfaction with which they are surmounted.

It was an old and valued friend of mine, a friend to whose influence I attribute a good part in laying the foundations of my character, J. McTaggart, the great philosopher of Cambridge, who was a few years older than I was, and a great friend of mine when I was a young graduate, who in one of his books said, "The absence of immortality would make life a ghastly farce."

But the more important we think this question of survival, and the more we wish that it should be true, the greater and more rigorous criticism we should apply to the evidence in order to be sure that in dealing with this evidence we are really in contact with reality.

Now so far as I can make out, the belief in survival is as old as mankind itself. The oldest race of man about whom we know anything is the so-called Neanderthal race, whose skulls and bones have been found in China, and in various places through the Continent of Europe, and whose tools, at any rate, have been found in Norfolk. We haven't yet got any of their bones in England, but they spread right over the Northern Hemisphere, and in their bodily structure they had many points which showed affinity with the apes. If you see a Neanderthal skull for the first time, it gives you a fearful shock because you see there the exact replica of the great eyebrow ridges of the ape. Some complete Neanderthal skeletons have been



found in the south of France, and there it is found that they did not walk upright, but that they carried the head forward on the shoulders just in the same way that the Chimpanzees do when they are taken for a walk in the Zoological Gardens. Their thigh bones were slightly curved, and a very distinguished lady anthropologist, Miss Garrod, of Oxford, told me that in one instance the Neanderthal foot had been found, and in this specimen, which was preserved in Paris, the big toe diverged widely from the other toes, just as happens under an ape's foot. Thus it seemed that this race had all the marks of a type intermediate between men and apes, and yet these people buried their dead ; and with the dead they buried the stone tools and other objects which they used during life. This custom, as we know quite well from other examples, implied a belief in survival of the soul, and so we conclude that the belief in the survival of the soul can be traced back to the very bottom of human development.

If a biologist surveys a species and finds some habit common to all its constituent races cropping up again and again in various forms, he draws the inevitable conclusion that such a habit must have a function which is important for the well-being of the species, and it needs no profound philosopher to see evidence of such a function in religion, which is the expression of belief in survival. The great feature which distinguishes mankind from the lower creation is the existence of the tribe. No human beings have ever been found living even in primitive conditions, otherwise than organized in tribes, and the hanging together of people in a tribe implies the existence of commands or taboos to force them to regulate their conduct so that they can live together.

Now these taboos are enforced by religion, and every taboo implies the continued existence of the dead of the tribe who are supposed to watch over the living and inflict fearful penalties for the breach of each taboo.

Herbert Spencer and others have brought forward various explanations for this universal religious belief. Spencer supposed it to have originated in the misinterpretation of dreams, but Herbert Spencer, in Carlyle's opinion, was an "immeasurable ass." In his writings the superficial facile arguments which he uses are intensely irritating, and they collapse when they are analysed. Misinterpretation of dreams is utterly



inadequate to explain the wide-spread habits which are universal in mankind.

Now, if we can see what is as clear as possible from the old writings—that the original idea of God was that of a dead ruler who still lived in the other world and who watched over the tribe, then we see that gradually, in the course of time, the belief in the tribal God was elevated to that of a universal God who made Heaven and Earth. . . .

One of the most beautiful interpretations that I have encountered in the literature of Anthropology is that concerning the myth of the Corn Mother. The Corn Mother was supposed to confer fertility on the earth, and you know the story of her lover who was slain by a boar, and her sorrow, during which time no corn grew. Only when she was re-united to him, after his resurrection, did the corn grow. Now this myth is supposed to have grown up from a misty memory of an actual pioneer woman, who was possibly the first human being to try the experiment of not only gathering the grass seed, which was the supplemental food of primitive people, but of scattering this seed on the barren hillside with a view of getting the proper kind of grass to grow, and the memory of this unique service to mankind has come down as a myth through all the ages.

If we now consider the various religions, of course, that in which we are primarily interested is Christianity, and Christianity grew up, as we know, from Judaism. The Jews seem to have been the first race to raise the tribal God to the position of really being Lord of all things, but they made the terrible mistake of supposing that He belonged to them, and so in Christianity we meet with two distinct elements, one of which I think we must regard as fundamental, primeval truth. If God is not like what the Founder of Christianity represented Him to be, at any rate we can say He ought to be. But there is another side, which we may call the Jewish side of Christianity, which the Founder of Christianity inherited, we may even say, drank in with his mother's milk, viz., the idea that the Jews were the special favourites of this great God, and connected with this was the idea of the coming of the Kingdom of Heaven. Now the more one looks at this second belief, the more one feels that this, which was transferred to the Christian Church, accounted for most of the Christian persecutions in the



early days, and, I at any rate, am coming to the belief that a great many of those persecutions were deserved.

For the Kingdom of God, in the sense in which we now interpret it as a divine society in which, "righteousness shall enfold the earth as the waters cover the sea"\* and as a "Divine far-off-event" was not the conception with which the Christians attacked the world. No, they believed in the Kingdom of God as a tremendous manifestation of fire and vengeance, soon to appear from heaven with the utter annihilation and eternal torture of all who did not adhere to the Jewish religion. If you read the New Testament, you will find this fiery belief coming to the top again and again. Now it is not quite certain, but it seems highly probable, that the fire which destroyed Rome in the time of the Emperor Nero, was really started by the Christians, because they thought they would, in this way accelerate the coming of this divine vengeance which was to take place. The Book of Revelation contains a life-like picture of the burning of Rome—not of a figurative Rome, but of the real Rome of the Emperors, described in detail. This fierce element was mixed up with the other in all primitive Christianity, and I myself think that the worship of the Virgin Mary largely owed its vogue to the fact that whilst all the tenderness ascribed to the Founder of Christianity was transferred to her, there was *not* transferred to her that conception of the Founder coming again as a relentless judge.

If we take another great religion which has almost as many adherents to-day as Christianity—Buddhism—we find in it certain things, which seem to me superior to anything which we find in orthodox Christianity, because it is in Buddhism we find the legend of Buddha who definitely refused to enter the Buddhist Heaven—Nirvana—until the very devils themselves had begun to walk in the path of peace.

Now I have led up to this description of Christianity for a definite purpose. We have all been taught this religion in our youth, and though we may have modified some of it, it has left a deep sub-conscious impression on us. But in these last fifty or sixty years things have altered, and we find a tremendously wide-spread disbelief in orthodox Christianity, and coming along with this, disbelief in any future life at all, coupled with a

\* Isaiah xi. 9; Habakkuk ii. 14.



mechanistic conception of the Universe. We must really, as far as I can make out, credit much of this to the effect of Huxley's propaganda. Though Huxley denied that he was a materialist, he propounded a doctrine which in effect was practically materialism.

Now the Churches, if we look round, are largely maintained by elderly people, that is, by a generation which is passing away. Not only so, but a great many people who have rejected Christianity have been in their youth taught an ethic which was founded on the belief in survival, and curiously I think, they have retained this ethic, in spite of the fact that the intellectual basis for it has gone. I know some of them who do not believe in survival, and yet one of them is a character whom I can only describe as an Evangelical Christian. He is continuing to live under the domination of youthful impressions, but as time goes on, unless things change, this ethic will disappear, as the elderly people die out. Biology is now being made a great element in juvenile education, and it is the mechanistic view of life that is taught, and gradually as the early teaching of Christianity dies out we shall, I think, get a race that is really and truly amoral.

I think some of us can see some beginnings of that even to-day, but still there is this tremendous ancestral inheritance of Christianity which keeps us moderately straight.

Now this leads us to the question of spiritualism. If my diagnosis is correct, we are in danger of losing the widespread belief in survival, and on that belief our ethic and outlook are based. Yet undoubtedly there are large portions of Christian doctrine which are not reconcilable with the scientific belief. They reflect an outlook on the Universe which has entirely passed away. One small example of these antique beliefs may be given. Why did St. Paul ordain that women should cover their heads during worship whilst men remove their hats? This command was an old superstition. The places of worship were supposed to be haunted by unseen and jealous devils. The appearance of a woman with her hair and face exposed was an incitement to the lust of those devils, and therefore the women had to cover their heads in order to conceal their beauty. It is amazing to find that St. Paul sharing this belief because St. Paul, next to the Founder Himself, was the great



propagator of Christianity. It seems impossible that ideas of this kind should survive the gradual infiltration of religion with science.

Now, if we eliminate that part of Christianity, what is left? Well, it seems to me there is left a kind of generalized spiritualism, and therefore I think that an enormous responsibility rests on spiritualists, because, as I see it, on them will devolve the task of formulating a creed for the next generations. It is because I feel the enormous importance of the belief in survival that I am criticizing, and criticizing severely, a good deal of the evidence which spiritualists put forward. Spiritualism, then, proposes to supply us with proofs of the continued existence of the dead, which are not taken from ancient tradition but which are occurring round us to-day. Christianity, as all acute critics have seen, owes its success to the belief that the Founder survived death and showed Himself after death to His followers. There is no doubt that His followers believed they saw the Founder, but as that event recedes farther and farther back in historical time, doubts begin to creep in. What did these apostles see? Was it subjective or objective? Would what they saw have convinced us? If, however, you can say that there are other appearances of the dead which have occurred all through history and which are occurring now, then one would be faced not with a miracle but merely with a particularly vivid instance of a recurring phenomenon, and all our experience and investigation shows that the Universe behaves in accordance with law, and that miracles in the old sense of the term do not occur.

We may now briefly review the kind of evidence that spiritualists bring and see how much of it will survive the fire of scientific criticism.

I divide the evidence into three categories. First of all there are what we may call hauntings, that is appearances of the dead seen in various places by different people. Secondly, there are mediumistic phenomena, that is the knowledge displayed by mediums which is supposed to have been derived from the dead. Thirdly, there are physical phenomena, the moving of objects, the performance of extraordinary acts alleged to be due to the actual spirits of the dead controlling and using the bodies of mediums.



Let us consider the hauntings first. Now there does seem to be some good evidence of the existence of certain genuine ghosts. The difficulty is, however, that these appearances are not seen by everybody. Certain people seem to have the power to perceive these things, and others not, and this makes it very difficult for the scientific man. Amongst the best of these cases I may mention one which has been fully investigated by the Society for Psychical Research. It is concerned with a man who owned a house in Boar's Hill, near Oxford. This man is alleged to have visited the house many times since he has been dead. The house is now in the hands of a clergyman and his wife who recently came there, and who never saw the former occupant and knew nothing about him. The lady sees this man moving about the house and garden. Her husband, the clergyman, is utterly blind to his presence, yet the accounts which the lady gives of the appearance of this man tally so exactly with the knowledge which his friends and neighbours retain of his appearance during life, that this piece of evidence is extremely difficult to get over. But there are great difficulties still to be considered. Is the man really there, or has he left some impression on the house which people of peculiar sensitive faculties can detect ?

Now, there is a branch of supernormal phenomena known as psychometry, which means the reading of the past history of an object which has been in the possession of a dead person. Phenomena of this kind were demonstrated to me in this very house. To my astonishment I listened to a psychometrist reading the history of a dead woman friend from an empty pocket book given to me by her long ago. In the pocket book there had been letters from her and a lock of her hair which I had previously removed, and the psychometrist, looking at this empty pocket book described correctly not only the appearance and character of my friend but also the nature of her last illness. That was thirty-four years after she died. One can hardly imagine that my friend was actually haunting the pocket book. It seems a more probable assumption that her letters and the lock of her hair had left some kind of aura or impression in the pocket book which this gifted psychometrist could read. If this be the case, then a great many stories of ghosts may be due not to actual survival of the dead, or to their



coming back to places with which they were associated, but to some kind of influence that they have left adhering to the places where they have been seen. Whether that will meet all cases of haunting is, of course, open to doubt, but all cases of ghostly appearances should be investigated with that possible explanation in view.

Next we come to mediumistic phenomena. This audience knows everything about a medium ; at least most of them do. The medium is supposed to be a person of little self control. In the early days of spiritualism they were spoken of as highly organized and sensitive beings, but really the medium is a person of little self control (nearly always a woman) and her intellect is supposed to be easily thrown out of command by the introduction of another intellect, belonging to a dead person, who, having gained control of the bodily organs of the medium, and especially of her voice, communicates facts which the medium herself doesn't know. The best evidence for survival comes from mediumistic utterances of this kind, but again we have a difficulty to surmount before we accept this explanation. How is the accuracy of this statement of the medium determined ? Only by the fact that the information conveyed is known to the sitters, but not known to the medium. Now if there be such a thing as thought reading, and it is interesting to note that in his very latest utterance, Freud gives a hesitating adherence to this theory, then the knowledge acquired by the medium may be merely what she succeeds in reading in the minds of the sitters, and this possibility is a very difficult one to eliminate.

Mrs. de Crespigny knows that I was once present at a very small séance in this very building, where in broad daylight a medium gave a great deal of accurate description about the character, habits, etc. of a brother-in-law of mine who had recently died, but there were certain critical things which, if the brother-in-law had been really there, the medium should have known, but which she did not know : these made me wonder if she was not merely reading thoughts, especially as the newly bereaved widow was one of the sitters.

Thirdly we may consider the physical phenomena. The theory of these is, as of course most of you know, that a dead person is able to draw from the body of the medium a material



called ectoplasm, which all accounts describe as a sort of semi-fluid, blueish-grey substance, and that this substance can be moulded and made into rods which will lift tables, into long rakes which will grab things, and so on, and even sometimes into reproductions of the dead person's appearance. The descriptions of ectoplasm suggest a likeness to primitive semi-fluid protoplasm.

Now in a great number of these cases where physical phenomena have been investigated they turn out not only to be frauds, but gross palpable frauds, so gross that the only excuse for the deception of the sitters is their eagerness to believe at all costs, and not only is that the case but ectoplasm itself in a great many cases has been found to have a very lowly origin. In some cases it is found to consist of chewed up paper, muslin and other similar things.

I was once a member of a committee investigating a certain medium (under the auspices of the M.S.A.) At the end of a long series of séances, which proved more or less barren, the ectoplasm on that night was discovered to be common gauze. It may be said that that only applies to a certain number of cases, but it must be remembered that the cases which have not been shown to be frauds owe their immunity largely to the conditions which so-called "spirits" lay down.

If you demand first of all that you must have these things done either in complete darkness or at most illuminated by a tiny glimmer of light, and secondly that you must on no account touch the ectoplasm, you preclude all scientific investigation whatsoever. It simply cannot be carried out under such conditions.

On one occasion I attended a séance where some of these physical phenomena were supposed to be shown. In that case I was led to believe, (1) that I should be allowed to touch the ectoplasm, (2) that the thing would be conducted not in darkness but with a ruby light. When I came to the séance I found that neither condition was to be fulfilled. True there was a ruby light, but it was placed above and slightly behind the box in which the medium sat, so that she herself was in complete darkness. Secondly, an ectoplasmic arm was produced, and was, it is true, fondled by several of the sitters. The power mysteriously faded before it came to me. (3)



While we were waiting for this phenomenon to manifest itself, we were warned on no account were we to fix our attention on what was going on in the box. Fancy a remark like that to a scientific man ! We were to talk gaily of other things so as to distract attention from the preparations being made in the box. Such an example of belief in the gullibility of the sitters is illuminating.

There may be a very few cases in which there is a plausible argument to be made out for the genuineness of the ectoplasm, but until these cases have been thoroughly investigated in a properly equipped physical laboratory by skilled scientists with physical apparatus, it seems to me that they must be dismissed from consideration.

Now I don't want to suggest that all this mediumistic knowledge, which is the real central phenomenon of spiritualism and which, if genuine, will demonstrate survival, is to be explained entirely by thought reading. There seem to be some residual cases, and one residual case clearly proven would demonstrate that which is the whole object of spiritualism to demonstrate—survival. Having definitely proved, free from all objection, that one dead person survived—I mean to say that his knowledge, his energy and his will survived—you will have proved the whole point. But it is extremely difficult, in fact almost impossible, to get into real close contact with such a case.

I may mention one case which was described to me (at the M.S.A.) by the secretary of a spiritualistic society. This was an instance of the common marital triangle. A certain woman was unfaithful to her husband and ran away with a lover, temporarily, as far as I can remember. At any rate she returned to her husband and died in giving birth to an illegitimate child, and the husband was left with the child on his hands. He didn't know who the lover was, so he went to a séance, and the dead wife came through, expressed her repentance for her sin, gave the name of her lover and the name of the hotel where the offence had been committed. Armed with these particulars, the husband obtained independent evidence of their truth ; he then sued the man and got alimony for the child. If that story were definitely investigated and shown to be true, it would prove the whole case for survival. In fact, it would be



such a complete proof that other cases of the same thing could only be regarded as confirmatory, because in this case information which the husband desired to know and which only the dead wife possessed was given.

But when I said to the secretary "Why wasn't that published," he replied, "Oh that concerns the private affairs of an individual and we dare not publish it." But only by thoroughly investigating and publishing the details of cases like these will survival be proved.

Scientific evidence is necessary when you are dealing with alleged physical phenomena, such as movement of objects, pulling things with rods, lifting tables, etc., because such phenomena demand energy, and that energy must come from somewhere, and the spiritualistic theory is that it is drawn from the bodies of the sitters, but all such assertions, until the phenomena are scientifically investigated, have no value whatever. Science deals with regularly recurring phenomena, not with individual, isolated cases. For the determination of the origin and validity of mediumistic knowledge you require, not scientific men, but acute lawyers and detectives, and in my humble opinion the whole energy of spiritualistic research should be directed to getting hold of cases of mediumistic knowledge, and investigating them with all the apparatus, not of science, but of modern law.

## DISCUSSION.

MRS. DE CRESPIGNY : In speaking of Neanderthal man you rule out the misinterpretation of dreams. If you do that, why did he believe in Survival? He only sees his relatives and friends. Their physical bodies die, decay and disappear. Why should he have thought there was anything to survive?

PROF. MACBRIDE : We can only surmise what led the Neanderthal man to believe in survival. I may suggest that probably in that stage of existence it was not uncommon to see actual appearances of ancestors, and probably such appearances wouldn't have had any effect unless those ancestors had occasionally given advice which was of value to the tribe. But that of course, is a mere guess.

MRS. DE CRESPIGNY : Am I not right in thinking that the



mechanistic theories of the last century are very much modified in this ?

PROF. MACBRIDE : I myself am not a mechanist, and naturally a mechanist could not have made the confession of faith that I have made, but it is a mistake to suppose that the mechanistic theories of biology are going to give way without tremendous struggle. There is a large section of modern biologists who still believe in mechanistic explanations. The spirit, as far as we know it in this life, can only act through a body. It makes itself evident by its control of matter, and as we all know matter is composed of chemical elements. But by "mechanism," as opposed to "vitalism," one means that all the actions of a living body are to be explained by the relative positions in which chemical elements are placed, so that the body acts like a machine. That theory has been attacked on all sides and I myself think it has been overthrown, but it has a tremendous hold yet.

MRS. DE CRESPIGNY : You admit the possibility of appearances in those early days. If they could happen then, they can happen now, because as you have said, there is no such thing as a miracle.

PROF. MACBRIDE : I thought I admitted that. There are apparent appearances of dead people, but before you can be sure they are appearances of the dead, you must be sure that they are not those "auras" which psychometry can interpret. That must be taken into account before you conclude they are appearances of the dead.

MRS. DE CRESPIGNY : When we are in the habit of saying straight off that miracles cannot happen, what we mean is something beyond known physical law, and I know that in their early days there were people—scientific people—who said that the X Ray must be a fraud because it was known that light could not penetrate wood. Do we not in a scientific attitude sometimes approach this subject very much in the same kind of atmosphere ?

PROF. MACBRIDE : Yes, but what I mean by there being no miracles is that whatever happens in the Universe never happens only once. That there are always series of regularly recurring phenomena. Sometimes they are of a long period, but they are not a sudden upset of all the laws that govern the



Universe. They are things that in a sense have been going on the whole time. That is what I mean. In regard to what you say about the X Ray being regarded as a fraud, that may be so, there were also rays called the " N " rays which were imposed on the scientific world for a time and which were proved to be a fraud.

MRS. NICOLLS : In the case of what you call the psychometric condition of a house producing haunting, how would you explain where the spirit appears and beckons to a person to follow, and points to where certain documents are hidden of great importance, the loss of which has apparently disturbed the spirit. Surely that is not psychometric ?

PROF. MACBRIDE : What you have touched on is of great importance. Those are cases, which if correct could not be explained by psychometry, but then there is a function of the human mind, the mytho-poietic function, which works so that as stories of abnormal circumstances pass from narrator to hearer again and again, they gradually become altered and fringed with additions without any intention of fraud on the part of the narrator. But if the occurrence of a spirit coming and beckoning and indicating something that had to be done, and was done, could be substantiated and thoroughly investigated, not as I have said, scientifically, but legally, it would not be explicable by psychometry.

MRS. HOLT : If hauntings are due to impression, how do you account for the fact that they are not always visible ? that they are recurrent.

PROF. MACBRIDE : That they are recurrent ? There again you would have to have that fact investigated legally and carefully, but there are some very curious things that for lack of time I did not mention. There are cases where spirits have been seen by different people about the same room, and the appearances have been shown to be due to mild carbon-monoxide poisoning. The flue from a greenhouse was found to have a leak in it, and different people were affected in much the same way. They saw children, but when the leak was stopped, the appearances stopped. One has to eliminate all such possibility.

MR. MORUM : Wasn't that a chance for the scientists to try out a theory of carbon-monoxide poisoning ?



PROF. MACBRIDE : That is rather a dangerous thing to do.

MR. MORUM : All through my life I have seen. I saw the first spirit when I was five. I have had seven dreams come true ; three of them saved my life. A great friend of mine—he used to call himself an atheist—used to argue with me regarding survival, and we made a pact that whoever went first would try to let the other know. My friend passed over during the war, but not through the war. Just after the war, I went to a séance where Mr. Vout Peters was the medium. He had never seen me before in his life, and who should come through that gentleman that night but my old friend. He was Irish. He said, “ You are right, Jim. I am wrong. There *is* life after death.”

PROF. MACBRIDE : That is a mediumistic phenomenon. I said that in these mediumistic phenomena you must eliminate, allow for, the chance that there may be thought reading. There may be a residuum, and this residuum, if you can prove it to be inexplicable by thought reading, is the really valuable thing, but all such cases as you mention have to be thoroughly investigated legally and all the circumstances surrounding them thrashed out, and that, I think, is what the S.P.R. is doing.

MR. MORUM : In support of your theory of thought reading, if you give something of a living person to a psychometrist, that psychometrist will describe the living person just as clearly as anyone who has passed over.

PROF. MACBRIDE : Yes, I think that is a good argument.

GENERAL RIMINGTON : How do you account for the book references and the newspaper tests ? Have you read anything about them ?

PROF. MACBRIDE : No, I haven't.

GENERAL RIMINGTON : A spirit who has passed over to the Other Side says “ In the *Times* of to-morrow, in such and such a place, there will be a certain reference.” The Rev. Drayton Thomas has done many experiments of this kind.

PROF. MACBRIDE : These are the things which ought to be thoroughly investigated. All I know is that the S.P.R. are convinced, if at all convinced, of very, very few, and that they have exercised the most drastic criticism.

GENERAL RIMINGTON : In each case at the time Mr. Thomas sends in to the S.P.R. and tells them beforehand “ I have



received this, this ought to be in the *Times* to-morrow," and it is. There is another thing I would like to ask you ; you said that physical phenomena should be examined by scientific men—

PROF. MACBRIDE : Physical phenomena !

GENERAL RIMINGTON : —Well, didn't Sir William Crookes examine them ?

PROF. MACBRIDE : Well, that is a long time ago, and that literature would have to be looked into very carefully.

GENERAL RIMINGTON : But the other scientists refused to accept anything. He asked them to come and see, but they refused.

PROF. MACBRIDE : That is many years ago.

MRS. DE CRESPIGNY : But afterwards, when he became President of the Royal Society, he said he had nothing to retract on what he had said.

PROF. MACBRIDE : Well it happened that I served on the Royal Society Council with Sir William Crookes, and he never said any word about spiritualism in his utterances at that time. Much earlier he did, and in 1884 he gave an address to the members of the British Association on that subject, and if Sir William Crookes had described certain phenomena which he had examined under test conditions with modern instruments, notice would have to be taken of it, but he did describe the most extraordinary things—bodies floating in and out of windows, and the suggestion is that he was hypnotized or grossly deceived.

All I can say is that no physicist whom I know—and I have many among my friends, and some very distinguished, are at all convinced by Sir William Crookes.

MRS. DE CRESPIGNY : I knew Sir William Crookes, and tried some experiments with him two years before his death, and he was as interested in psychical Research as he ever was. He showed me books of photographs that he had of Katie King, and the medium, Florence Cook.

MRS. EVERETT : Don't you think that Prof. Crawford's photographs of the rods are very wonderful ?

(Professor MacBride here referred to the manner of Professor Crawford's death.)

If I may say so, I don't think that these physical phenomena are of any importance because all they could demonstrate



would be the supernormal physical powers of certain people. Well, certain people *have* extraordinary powers. There are cases on record where people deprived of eyes have acquired sight in their elbow, but that wouldn't prove survival.

MRS. DE CRESPIGNY: We are all agreed that physical phenomena do not prove survival, but they prove intelligence. Survival is not proved unless you can prove the identity of the operators. Personally I find it easier to believe in an operator on the Other Side than in the extraordinary explanations that are given. You are saying that some of these things ought to be investigated. So long as they don't happen personally to the scientists they don't carry any weight.

GENERAL RIMINGTON: There is such a vast amount of evidence.

PROF. MACBRIDE: I have already said that I think there are grains of truth in evidence connected with what I call mediumistic knowledge. If you can show that knowledge has been received from a medium which the sitters did not know and the medium didn't know, but which afterwards turned out to be correct, then I think you have got extremely strong evidence.

MR. LETHAM (Editor of *Light*): A case of that sort is on record in the Journal of the S.P.R., a case related by Mr. Soal, of London University. Perhaps you know it.

PROF. MACBRIDE: I do know that the S.P.R. has got a residual amount of evidence that seems to be extremely good, and a great many of the Society are convinced of this residuum, yet the curious fact remains that some members of the S.P.R. including members of the Council, are not convinced, and won't admit anything more than thought transference. So that the evidence cannot be perfect yet. There was one piece of evidence which would have settled all doubts. In 1927 Sir Oliver Lodge was talking about messages received from the control of a well-known medium—Feda—and the communicator on the Other Side was supposed to be Professor Butcher, one of the Cambridge Group who started the S.P.R. Lodge asked Butcher if he could be put in touch with Mallory, who ascended Everest, and Mallory purported to come there, and Lodge asked him if he had really got to the top of Mount Everest. Mallory replied that he and his companion had got to the top, and that they were then assailed with an intensely cold wind, and that they



came down a certain distance and sought shelter in a sort of cavity on the side of the mountain, and in order to make a last struggle against the terrible cold they took their books and the papers which they possessed and put them under their vests, and he thought if ever their bodies were found by subsequent investigators they would be found in this position and with these things wrapped around them. There were subsequent attempts to ascend Everest and they were frustrated. It may be that at some time someone will succeed in penetrating the top, and if they find these things are true, which Sir Oliver Lodge has put on record in 1927, there will be an excellent proof of survival.

MR. LETHEM : The case I am referring to has been completely gone into and proved. Mr. Soal asked his brother was it possible for him to give him some information that was not known to anyone. Later on he gave certain information. He asked his brother if he remembered a hut in which he used to play, in a field. He did. "Well," he said, "If you will go to that hut and dig in a certain position"—gave him the measurements—"you will find there a medal that I buried there at a certain time when I was by myself." He described the medal, how there was a hole in it, and various other things relating to it. Mr. Soal took very careful notes. He saw his own brother and a number of others who had been in the habit of using that hut when they were lads. None of them had any knowledge whatever of this instance. After he had made that quite certain, he and his brother went to the place where the hut had stood; the hut had been removed, but there were indications, bricks and so on, therefore he was able to make the measurements. He dug a hole, and found the medal exactly as had been described to him by this communicator who claimed to be his brother. There is a case of which no living being knew anything whatsoever.

PROF. MACBRIDE : That may be a case if it were thoroughly investigated, but it would have to be investigated by sceptics.

MR. LETHEM : It is on record; the scientific men can investigate it if they choose.

PROF. MACBRIDE : That is not what we call science. That is a thing which I would describe as individual and personal. If that evidence were thoroughly tested by cross examination by



acute people who were able to drag the truth from the misty testimony of witnesses, and if it were really established, then you might build up a case such that no person reading the evidence could doubt survival.

MR. LETHEM : There it is on record in the S.P.R. proceedings, set out in full detail, by a good lecturer in the London University.

Thought processes play an important part in subjective and objective phenomena. Thus if physical apparatus can be devised which will disclose thought processes—

PROF. MACBRIDE : I don't understand what you are driving at.

AN ENQUIRER : I suggest that many of the operations of phenomena which we witness are thought processes. I have seen cases where thoughts can be photographed. If such is the case—and I read it in a French Journal of the French Society, a thought image by concentration can be photographed, if that is so, it bears out the theory which you put forward that many of these objective things which we are so proud about are the processes of thought.

PROF. MACBRIDE : There is a certain degree in which I agree with you. But when you say you see things, what goes on ? Well, something, we assume, vibrates in the ether, and the etherial waves produced strike the retina of your eye, and so far as we can tell these produce in the rods and cones of the retina some kind of chemical decomposition, and the resulting chemical substance irritates the nerves and produces nerve pulses in them. These ascend to the "optic thalamus" underneath the brain and there the impressions are there sorted and combined with one another and built up into our perception of objects.

Now there are a great many links intervening between the actual thing which goes on outside and the thing you think you see, and there again we are brought up against the enormous difficulties of materialism, because, if as Prof. Adrian maintains, what goes on within a nerve is a pulse of electric pressure and nothing else ; that the magnitude of the pulse is not dependent on the magnitude of the impression but on the character of the nerve, we are completely cut off from the outer world. But as Planck, the distinguished author of the Quantum theory, has said, the fact that we are able to foresee and to a certain



extent control the course of phenomena, would remain an insoluble problem unless there were some kind of pre-established harmony between the nature of the human mind and the structure of the Universe. So you see, to a considerable extent what you say is true, only I don't think the word "thought-processes" is right. It isn't thought.

AN ENQUIRER : What is your explanation of Psychometry ?

PROF. MACBRIDE : I cannot give an out and out explanation. I can only give what I witnessed.

AN ENQUIRER : How is it done ?

PROF. MACBRIDE : I imagine the medium sees or feels something about the object which gives her the history.

MRS. DE CRESPIGNY : It always seems to me it is what takes place in the process of association, that some outside stimulus wakes up a dormant cell and you immediately get a vision of what occurred long ago which laid there dormant for years and years, and the psychometrist re-acts in the same way, very delicately and sensitively re-acts to certain conditions in the object.

PROF. MACBRIDE : But there is an enormous difficulty about that explanation. You assume that memories are in the cells. Well, the more one thinks of that, the greater are the difficulties which emerge. So much so that Bergson, who is by far the most brilliant of the modern philosophers, says the brain is not a store house of memories at all. Its function is not to store memories but *to hold them back*, so that only those memories come through which have an immediate relation to the thing you want to do, but that when you get a shock or are on the point of dying, then the brain mechanism tends to break down and the whole consciousness is flooded by a tremendous series of memories which are all there, but which have been previously held back. When you come to investigate the nervous system, you find a lot of funny things. The nervous system itself is made up of a series of units, miniature batteries, which have to carry brushes which touch each other but do not unite and something apparently sparks across the gap between the brushes and that connection can be opened or closed. Now if you investigate what you call intellectual responses where the experiment is to perceive something, you find the slowness of these responses is proportionate to the number of these contacts



between brushes and it is held that at these contacts the spiritual elements gain control of matter.

AN ENQUIRER : Why is it that when sometimes a person is dying, a relation at a far distance has a dream of the person exactly at the time of passing ?

PROF. MACBRIDE : That is another thing that is extraordinarily interesting, and is part of the residual evidence, but there you meet with the difficulty which Mrs. de Crespigny has referred to. If you make a list of these things they undoubtedly show that there is some way in which one spirit can communicate with another, but then the sceptic will say, " I never had such experiences and I don't know the exact circumstances, and your memory may have been deceptive," and that is why I plead for the gathering together of the test cases and the test cases only, for a more thorough investigation.

AN ENQUIRER : In regard to Christ and His miracles, do you give them any authority or not ? Do you think Christ had greater powers and could perform those ?

PROF. MACBRIDE : I don't know. That is where the difficulty of the Gospels comes in.

AN ENQUIRER : Wasn't Christ Himself a medium ?

PROF. MACBRIDE : I don't know.

AN ENQUIRER : He said " God is Spirit " and we must believe in Him, as He always preached spiritualism.

PROF. MACBRIDE : You cannot make any judgment about the sayings of Christ unless you investigate the Gospel records, and when our leading scholars have done this they have come to the startling conclusion—that in the early days of Christianity the Fathers of the Church, in their anxiety to convert the people and bring them into the Church thought it no harm to manipulate the records so as to adapt them to their beliefs. The Gospel of John is largely made up of such manipulations and does not represent what Jesus Christ said. The Gospel of St. Mark represents the oldest and least modified tradition. The best epitome of the results of modern scholarship is contained in Canon Streeters *Four Gospels*.

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A very cordial and hearty Vote of Thanks was given to Professor MacBride.



## THE ISSUE WITH SCIENCE

BY DR. F. H. WOOD.

(With acknowledgments to *The Two Worlds*)

A public statement signed by Professor Julian Huxley and two other scientists, and published recently in *Nature*, contained this paragraph :

“ We are of the opinion that the investigation of so-called supernormal phenomena is a very fruitful field for scientific research : but to secure the new knowledge we need an intelligent co-operative attitude, not only on the part of those who approach the subject from the scientific side, but also of those who approach it from the side of Spiritualism.”

Most of our readers will agree that these words are fair and reasonable. It is something to have won the admission that supernormal phenomena are worthy of scientific attention. That alone marks a great advance since the days when another Huxley dismissed them with the contemptuous observation, “ Supposing the phenomena are genuine, they do not interest me.” It is also a hopeful sign that science—so long hostile—is at last holding out an olive branch of suggested co-operation. All true students should welcome that, provided that both sides are quite clear about the issues confronting them.

### PROPAGANDIST TENDENCIES.

According to other statements in the manifesto published in *Nature*, the three scientists in question appear to disapprove of propagandist tendencies, and suggest that the desire of a certain organisation to make “ proof of survival its primary object ” was “ wholly non-scientific.” They also appear to assume that their co-operation might have conferred a certain “ scientific respectability ” on what they were pleased to call “ a propagandist enterprise.”

Now I am not going to defend that particular “ enterprise,” nor to justify actions which would seem to have offended our scientific colleagues, and which, if correctly stated, are sincerely to be regretted. That, however, is their affair, and they must settle it between themselves.



But I would like to try to show, first, why Spiritualists as a class are of necessity "propagandist"; secondly, why their desire for "proof of survival" cannot be regarded as "wholly non-scientific"; and thirdly, that there is no need for anyone to assume that science, as such, has any more "respectability" than Spiritualism—even "propagandist" Spiritualism. Readers of *Nature*, and even certain scientists may think it has, but our facts are changing public opinion so rapidly that science may soon have to answer some awkward questions from that same public which has looked to it—and for the most part has looked in vain—for light and leading on this, the most important question before the world to-day.

#### WHY WE ARE PROPAGANDISTS.

In the first place, we are propagandist because we know that *survival is proved*,\* whether scientists admit it or not. We also know that many people to-day are not at all sure about that, and it is our duty to make them sure—so sure that it will change their outlook on life as completely as it has changed ours. We are also propagandist because behind this preliminary knowledge of survival lie other aspects of knowledge which have a vital bearing both on the individual and the human race generally. It is important that we should get this knowledge across to the so-called "civilized" world before "civilization"—now become alarmingly dangerous to itself through misapplied scientific invention—destroys itself completely. Finally, we are propagandist because we believe that intelligences higher and more developed than our own are deeply concerned about this danger confronting the world to-day.

That brings me to my second point. Either we survive death, or we do not. The materialist says we do not. The average scientist is more cautious. He says—as Professor Julian Huxley said on the radio some time ago—"we do not know." Now I suggest that nobody has any right to claim to speak with authority on a matter of life and death unless he is

\* In support of his claim that survival is proved, the author points to (1) the Egyptian Language-Tests of the Lady Nona (*Psychic Science*, Oct., 1932); (2) his own contact with the composer Brahms, through Tom Tyrrell (*The Two Worlds*, March 9th, 1934); (3) the Rosemary contacts with Gladstone (*Light*, Oct. 25th, 1934); Bunyan (*A Challenge to Sceptics*, page 45); together with abundant evidence in *The Rosemary Records* and elsewhere.



familiar with, and has carefully studied, all the evidence. Many scientists have made no attempt to weigh evidence for survival apart from that supplied on a purely physical basis in their own laboratories.

They are not interested in the evidence obtained through mental mediumship, for example. There are exceptions, of course. Before me as I write is a letter from a notable Leeds scientist† who considers that the Rosemary mediumship (familiar to readers of this journal) has made out a strong case for survival in an unusual way. I am grateful to him for his valued testimony, but it is doubtful whether the majority of scientific men—even those few who are professedly interested in psychic matters—have sufficient interest in survival to read the best evidence for it.

Which attitude, therefore, is the more “scientific”—that which will admit no evidence apart from such as may be supplied by recognised physical manifestation, or that which weighs evidence from any and every quarter available?

#### RESPECTABILITY.

In the third place, I am sure that the signatories to the manifesto published in *Nature* are far too intelligent to suppose that “respectability” counts in the quest for truth. They know from history how often the heresies of one generation have become the accepted dicta of the next, both in science and religion. Spiritualism, in so far as it can establish man’s spiritual nature, proves survival, and demonstrates the common-sense of right living, is quite as “respectable” as other forms of religion—perhaps more so, since it can prove what others can only postulate. It has suffered intolerably from misrepresentation, persecution, and abuse: far more, perhaps, than many scientists might be willing to suffer for their most cherished convictions. Mediums, in particular—the most precious, and, in fact, the only instruments whereby man at present can gain knowledge of his future destiny—have been made to suffer abominably.

#### EXPERIENCES—BUT NO RECOGNITION.

If science did nothing more than help us to clean the word

† Professor J. E. Duerden (Zoology), M.Sc., Ph.D.



"medium" from the odium still attached to it by ignorant writers, it would render us signal service. But, so far, most of these men of science are only concerned to "experiment" with our mediums. They do not "recognise" them. Even when adequate evidence of survival is given to them, they are afraid to publish it, lest they lose the "respect" of others who still think that mediumship is not quite "respectable."

A bold statement from such scientists, to the effect that mediumship is a genuine human faculty, invaluable to mankind, and to be cherished with care, would do much to dispel the prejudice which still lingers in the popular mind. It would also indicate "an intelligent, co-operative attitude."

When they are prepared to do this, and also to admit that there are more things in heaven and earth than are dreamed of in scientists' laboratories, they will find us both ready and willing to co-operate with them. They will also find, when they examine our evidence, that we have much valuable data upon which they may develop new lines of inquiry. They may also be able to contact many other scientific men who have passed on, and who are both ready and anxious to guide their studies and collaborate with them through the best mediumistic channels. Moreover, they will discover that their own *spiritual* development† is as important as their mental acumen and intellectual prowess, if they would successfully probe the mysteries of the unseen universe. At present they will not believe that, but it is true.

#### A SPIRITUAL SCIENCE.

Had science developed spiritually as far as it has developed in material invention, the world would not now be heading blindly for the destruction awaiting it unless we can arrest its headlong folly. There are potent forces of evil which find in a soulless science ready instruments for impressing every conceivable diabolical suggestion aimed at the destruction

† The Lady Nona, in trance-control of Rosemary on Oct. 11th, 1932, said: "On your side it sometimes seems that men of low moral fibre can produce work of supposedly high merit, and can achieve a high position by reason of their great mental faculty. But on *this* side there can be no great mental achievement which is not accompanied by a corresponding spiritual development. The two go hand in hand. Until a man's *spiritual* eyes are opened, his brain is unable to function to its fullest extent."



of mankind. Many scientists would not believe that either, but I have high spirit-authority for stating it as a fact. §

The issue with science, then, is plain : whether it will join us and serve the high angelic forces which are thus trying to save the world ; or continue to look on idly while its very discoveries and inventions are being turned against human progress and human interests in the preparation for a cataclysmic war which will literally transform earth into hell.

To quibble about " proof of survival " when—as we see it—nothing but the *certain knowledge* that men survive to reap the consequences of their folly, will convince them that they *must* cease to hate, and learn to love each other : to talk of " scientific respectability " while other men of science—without protest—are allowed to devise and develop the most disreputable means of human slaughter conceivable to perverted human ingenuity : such quibbling in face of the deadliest peril in history is mere fiddling while Rome is burning.

#### TWO OPPOSING FORCES.

At present it is obviously a race between two opposing forces of light and darkness as to which will arrive first : the spiritual revolution in thought—whether Christian or Spiritualistic does not matter—which alone can save the world ; or the threatened destruction of humanity, brought about by a devil-prompted branch of so-called science.

In this matter we are definitely on the side of the angels. If scientists wish to help us in this great modern Evangel, whether by co-operation, or by independent research, by all means let them do so.

But if they merely want to experiment with mediumship in their laboratories, to find out whether a physical body can be made to provide evidence of a spiritual survival, they had better find their own mediums, and not ask for ours. *We* proved survival long ago, and have something better for our gifted sensitives to do.

§ Speaking through Rosemary on Sept. 29th, 1934, Nona also said : " Some men on your side with clever brains are lending their intellects to the powers of darkness on this side. Infernal plans for destruction are being pushed forward by evil suggestion from this side. These evil forces on our side cannot be overcome purely by our unaided efforts. The evil is too dense. Were it not for civilisation, it would be better to let it destroy itself, and thus burn itself out. Your world is trembling on the brink of terrible disaster, which can be averted only by brotherly love, humanity, and service."



## A NEW WORKING HYPOTHESIS

BY S. DE BRATH.

"We are rather anxious at present because we are approaching that dangerous period when the truth is becoming more generally accepted ; and yet is a subject upon which most people are quite ignorant. Now the danger is coming partly from those who believe, but are rather ignorant of, the facts behind Survival. To them it ends in communications with loved ones : to us it begins there, and we are anxious in approaching the truth, that this fact should be stressed."

THE LADY NONA, *Rosemary Records*, June, 1930.

In the present article I am restricting myself to the present and the next stage of our continuous life. I do not wish to reach forward to the developments that may, or will, take place in our after-death state. I write from the point of view of those who are immersed in Matter and Time, and whose whole civilization is founded in the Newtonian Physics. The recent discoveries of the electron and proton and their movements which seem to contravene the third Law of Thermodynamics (which applies only to material experiments), only show that the atom may be, and probably is, created from Energy, and may be spoken of as "crystallized energy." Now the atom was probably formed many ages and æons ago in the nebula at a temperature above 30,000° centigrade, as in stars whose spectra are of hydrogen only.

But once the chemical atoms were formed, they became a separate department in Nature, and as far as we are concerned, in our present state, they are permanent.

Chemical Matter has mass and is subject to gravitation, it has weight. It can form innumerable compounds among its elements. It occupies space and can be organized. It is the vehicle of Life : till acted upon by Energy or Life, it is inert.

Energy on the other hand is the power of doing work. It is non-material. It does not form compounds, but in its inorganic forms it can be accurately measured. It is inter-convertible—Electricity, Magnetism, Heat, Light, Motion of certain forms of matter, and a few other forms of energy can be easily converted into one another in mathematically exact



quantities. They do not occupy space. They are all invisible and have no weight. They are vibrational in their nature. Any number of such vibrations can fill a given space without mutual interference. This room, for instance, is full of luminous, thermal, electric, magnetic, "wireless," and probably others of which we have no knowledge. Energy is our first step into the non-material. It is probably connected with the hypothetical\* Ether which brings us the light from the sun. Undirected, it cannot create the Cell in which life, as known to us, begins.

Matter and Energy and their laws, are the basic constituents on which all our civilization and our daily lives are founded. I shall not go beyond these facts.

It is admitted by Science that chemical matter is inert and that all its changes are produced by the transference of Energy. The Energy may be internal to matter in a certain sense, but its phenomena are in all cases separable into inert matter and the driving power. And in Nature there is also the con-

\* "Hypothetical." There are still some "scientific" materialists who are so insistent on purely physical experiment that they deny the existence of the Ether. Perhaps the authority of Einstein who lectured to the University of Leyden in May, 1920, and is quoted in *Sidelights on Relativity* (Methuen), will satisfy them. He says:

"The hypothesis of the Ether in itself is not in conflict with the special theory of Relativity." . . . "To deny the Ether is ultimately to assume that empty space has no physical qualities whatever. The fundamental facts of Mechanics do not harmonise with this view."

"Recapitulating, we say that according to the general theory of Relativity, space is endowed with physical qualities; in this sense, therefore, there exists an ether. According to the general theory of relativity space without ether is unthinkable."

"Einstein," says Professor Lodge, "can hardly be thought antiquated or out of date!" I add the following from *My Philosophy*, p. 153:

"Fizeau's experiment has been repeated by Michelson of Chicago and Zeeman of Amsterdam, with great accuracy; there is no doubt about it. Forty-four per cent. of the ether inside water is bound and travels with the water. . . . Now the human body is about the same density as water, as anyone can tell by floating in a bath. Hence we may say that inside the human body, permeated as it is with ether, about half is free and the other half bound. But if we ask Is the bound portion animated? we are plunging straight into speculation. We are outside the region of Physics. . . . To me, the facts studied in psychical research do require something of the kind for their elucidation. Then let us suppose that the animation has affected the ether. If Life acts on matter through the Ether, it can hardly avoid making some difference to the ether also."

Sir Oliver's book is an argument for the possibility that the ether can be animated; and in my view this animated ether is neither more nor less than the soul of man, which survives the death of the body, being animated through the spirit.

I do wish every educated spiritualist would read, mark, learn and inwardly digest this book.



structive and organizing power of Mind and Life. We maintain that Man is but one department of Nature, and built on the same principles—material body, energetic soul, and directing spirit. The issue with Science is not any matter of opposition to theories of the constitution of the atom or the phenomena of Radiation now beginning to be explored. It is a question of everyday fact. It can be put in a nutshell, as was done by Sir Oliver Lodge in his book *My Philosophy*, p. 269. He says: "Sir William Crookes made a very simple experiment with the famous medium D. D. Home. . . . He had a mahogany board with one end on a table and the other end supported by a registering spring-balance. He got Home, sitting at the table, to put his fingers on the fulcrum, sometimes with an intervening vessel of water, in which the fingers dipped. When the time was ripe, the scale registered a fair amount of force, the board being depressed as if by an inexplicable increase of weight. This experiment he repeated a good many times, and then invited the Royal Society to see it. But the eminent Secretary of that Society, the great mathematician Sir George Gabriel Stokes, maintained that the result was mechanically impossible, and declined to be a witness of it. In other words, the testimony of a good and famous experimenter about a simple but incredible result, entirely controlled by himself, was not accepted. It seemed contrary to the laws of Mechanics; and I see no reason for supposing that it would be accepted now."

The full details of this experiment with all explanatory diagrams, will be found in Crookes' *Researches in the Phenomena of Spiritualism*, published in 1874, pp. 34 *et seq.* Are they noticed, except for vilification? Not a bit of it. Mr. H. G. Wells says they are not "scientific" (!!)

Sir George Stokes' attitude is paralleled by the scientific professors of Padua who refused to look through Galileo's telescope, by the Venetian doctors who would not experiment on Harvey's circulation of the blood, by the Colonel of Royal Engineers who told me in Calcutta, with obvious contempt, that the X-ray *must* be a fraud for "it is well-known that light cannot penetrate wood," and by scores of cases since then, the last being the botanical expert who thought that the Flower-medium *must* be a trickster.



I have even been told that some of these "critics" seriously state that the Flower-medium conceals the flowers *in her inside* and "expels them by muscular effort"!! Fresh sweet flowers, concealed internally for hours and then produced in full light in the sight of a dozen people! Such "scientists" are an excellent example of fixed opinions.

The theory I am putting forward as a working hypothesis, is that the known world consists of Matter, Energy, and Life; that all Life comes from the Creative Spirit whom we call "God"; that in the human being this life comes to the body *through the soul* acting mediately between the body and that spark of the Creative Spirit which develops the evolutionary process of which we are aware.

I know, of course, that any reference to "God" is naturally considered to be outside the realms of Science, which does not touch "final causes"; and in the present article, I am restricting my working hypothesis to the suggestion that the soul is a real being, and acts *mediately* from the spirit (mind) to produce the phenomena of Life.

All our bodily actions, conscious and unconscious, are prompted by the soul. The life of the soul is not separate from the life of the body, it *is* that life. The body is passive; the soul is energetic, carrying the power of action, as does Energy in the material world.

All our personal and political schemes, our loves, our hates, our ambitions, our powers of reasoning and design, come from it. Our vices, our jealousies, our financial and other tricks proceed from it. The impotent and foolish souls that haunt some of our séances merely show their own natures. So likewise do the 'controls' of Stainton Moses whose *Spirit Teachings* reveal the noble aim of freeing us from the grip of short-sighted materialist dogmas promulgated in an age anterior to that of Galileo and Newton, who started the physical sciences of the present day. So also do many other enlightened souls.

Human beings pass over the river of death in crowds—black, brown, yellow and white, the sensual and the pure-minded, slum-dwellers and royalties, the lazy and the industrious, the kindly and the bitter, the avaricious and the generous, the educated and the uneducated. At first (and often for long afterwards) they are just the men and women



much as they were in this life. Some can communicate, many cannot. We on this side are too apt to consider them all as "spirits," and to imagine that as such they must have important information to give. Well, they have not! As well expect the average cobbler to give information on the Calculus. "By their fruits we shall know them." A few like 'Johannes' can discuss philosophical questions. My own dear informant expressly states that she has kept near my own level that we may progress together; she speaks from her own experience, but not theoretically. When I ask questions whose solution is beyond her, she brings a Teacher who has given me very valuable information.

The enormous part played in Evolution by the Life-force has been manifest ever since the fixation of carbon in the coal and limestone ( $\text{CaCO}_3$ ) beds, whereby the atmosphere was sufficiently purified to allow of higher grades of life than the primitive amphibia which up to that time were the dominant type of life on the earth.

Plants as well as animals shared in that evolutionary development, and their beauty displays pre-eminently the action of the Creative Mind apart from a very rudimentary form of consciousness.

Darwin's theory of evolution started from the fact that Variations in plants and animals do occur. He saw that the less efficient forms are being continuously weeded out by their being the first to succumb to their natural enemies. His theory was that an immense and all-but-infinite lapse of time might produce new species and new genera.

Since his day, however, it has been established that at the ending of a geologic age, the whole of the dominant forms of life were almost entirely swept away. The Primary (Palæozoic) period is that of primitive fish and amphibia; the Secondary (Mesozoic) strata are those of reptiles in amazing number and variety; and the Tertiary (Cainozoic) beds show an almost equal abundance of mammals with a considerable variety of insects and birds. (A. R. Wallace, *The World of Life*, p. 190.)

In ch. xiv, Wallace develops the proofs of organizing Mind. The whole book is devoted to the proof of the action of life in all Nature and as the origin of Variation; and a most interesting study it is—that pre-existing life is the organizing and



directive power. That pre-existing life is the soul, not of man alone, but of all living forms.

Dr. Gustave Geley, in his book *From the Unconscious to the Conscious*, published in November, 1920, has developed a theory which refers all vital human changes to an active principle in Nature and in Man, which he calls a "dynamo-psychism," meaning a psychic energy acting as a forming and motive power. In the second main division of his book, p. 212, after a great mass of evidence in support of his thesis, he says : " We have been compelled to surrender to the evidence, that the body—the organic complex—has neither definitive nor absolute qualities, nor a specificity proper to itself. Its origin, its development, its embryonic and post-embryonic metamorphoses, its normal functions and supernormal potentialities, the maintenance of its normal form, and the possibilities of metapsychic dematerialisation and rematerialisation, all show that this organism is separable from a superior dynamism which conditions it. It no longer appears as the whole individual, but as an ideoplastic product of that which is essential in the individual—a dynamo-psychism which conditions all, and essentially is all.

" In philosophic language, the organism is not the individual ; it is but his representation.

" By this concept all the physiology of the physical being, and all its normal or so-called super-normal capacities can be understood ; whereas, without this concept the most familiar organic functions and the most unexpected phenomena of mediumship are alike mysterious.

" In reality there is neither normal nor super-normal physiology. All is limited by representations ; some usual, some exceptional, but both equally conditioned by the essential dynamo-psychism which is the reality. If embryonic metamorphoses and the histolysis of the insect seem to us mysterious ; if the interpenetration of solid matter by other solid matter, and organic materialisations and dematerialisations seem possible, this is only because we attribute final reality to the characteristics and properties by which we represent matter to ourselves. If, on the contrary, we understand that these characteristics and properties are factitious and unreal, the mystery and the impossibility disappear ; or become merely



correlatives of our ignorance and weakness. . . . Thus the concept which has found its best expression in the works of Schopenhauer must henceforth quit the realm of metaphysics for that of science." (*From the Unconscious to the Conscious*, p. 212.)

Schopenhauer called this element 'the Will'; Dr. Geley calls it an essential dynamo-psychism; we shall use the more familiar term 'the soul.' All mean the same thing, but the last two terms are founded on fact. I have made this quotation (which some of our readers may consider somewhat difficult) because it is a concept vital to the subject, and throws a real light upon human personality.

Most of us are familiar with the Determinism which provoked the satire—

An outraged Oxonian said "Damn!  
I'm a being that moves  
In pre-destinate grooves,  
I'm not even a 'bus; I'm a tram."

But refer the real personality to the soul as the source of Determinism, and the outrage disappears. Our impulses to action take their origin in the soul, which can act as it wills. Its power of choice depends on its character, and its character depends on its development.

'Mind' is not an entity, but a function of a living being. As Professor Bose has shown, it has its unconscious manifestation in plants. It rises a step higher in the animal; and attains a still higher development in Man. It is super-abundantly manifest in Nature and in all the phenomena of Life, infinitely more numerous and more complex than in all the inorganic facts.

I have said the the soul is a living being. This is stated in the eight large volumes of the elaborate Century Dictionary as follows:

"Soul, a substantial entity, believed to be that in each person which lives, feels, thinks, and wills. Animals also, and even plants have been thought to have souls."

This soul is not the spirit, which is the source of life to the soul and through it, to the body—an idea which want of space forbids me to develop here. This soul is an entity. From



very far back in the history of human thought Man has been seen as body (*soma*), soul (*psyche*), and spirit (*pneuma*); and in a very large number of modern communications this has been confirmed. The soul is now generally admitted to be a *substantial* 'etheric body' existent in the material body and parted from it at death. When it so parts, *it carries its life with it*, leaving the body 'dead.'

'Johannes' pointedly corrects Mr. K. J. Spalding, and replaces Mr. Spalding's use of the word 'mind' by 'Soul'; (*Psy. Sci.*, April, 1934, p. 8) and he states (p. 9) that more than one of the 'etheric bodies' exists in man, and only one in plants. That one would of course, in view of its product, be a different form from the human. In *Psy. Sci.*, Oct., 1934, p. 190, Mrs. de Crespigny says, 'Sister Theresa' tells us that the flowers are from their plane, "the souls of the roses materialised to suit earth-conditions." My own Teacher says (p. 191) that the etheric body of the rose was apported, and matter accreted upon it. This, in other words, is the same as Sister Theresa's statement.

Passing to human beings, Nona says that the etheric body "is that which is seen when a spirit first passes into the next sphere, but after sojourning there *for a considerable time* that etheric body changes to such an extent that one might regard it as lost, for the essential body is *not* the soul," but that seems to me to arise from the fact that she has been so long on "the other side" that she has developed a higher consciousness, and does not feel that her real self can be identified with its means of manifestation.

But with us, on our evolutionary level, immersed in Matter, Time, and Space, to whom the etheric body is internal, and not, as with Nona, external, we understand better when we claim that the etheric body as being practically all that we mean by 'the living soul.' 'Johannes' says that it contains within it still subtler principles which will develop later on. That may well be true, but is beyond my present purpose. What I wish to put forward as a working hypothesis is that when the soul leaves at death, *it carries its life with it*—it ceases to supply the motive power to the body. Dr. Watters' experiments supply the experimental confirmation of that fact and if they can be repeated here in London, they will be crucial. I under-



stand that the International Institute for Psychical Research is considering the possibility of doing this, but the apparatus is very expensive.

The experimental verification of the etheric body is the first 'Issue with Science.'

Spiritualists have, fortunately, no 'hell' to which we can consign sceptics, and even the ecclesiastical curses miss their aim if one simply does not believe them. What then does it matter?

Well, IF a man in his earth-life has been kindly and courteous, neither envious nor jealous, nor boastful and conceited, taking no pleasure in revenge or in making others suffer, and has been full of hope, full of trust, and full of patient endurance, it matters very little what his merely intellectual progress has been. He will very readily adapt himself to the new conditions and find his level in joy.

But if he has been arrogant and selfish, if he has been indifferent to the claims of wife and child, if he has lived only to 'make money,' if he has been overbearing and conceited, if he has been fixed in his own opinions and has shut his eyes to truth, he will certainly have a hard time; not because he will be 'punished' but because he has made himself unfit for the society he will find 'over there.' Jack London has given us a lesson on the facts. He says, after "four years of blindness," "Life is and always is. I am talking beyond the chasm, the ashes, the dust-to-dust lie. I am glad to be doing anything of service to others. I am beginning all over again—starting at the lowest round and painfully dragging myself up from where I was. There are hands to guide, but I had it myself to *do*. . . . I was a roystering egoist outside and ever athirst within. The 'me of me' has been scourged, chastened, and beaten into shape. I am in what is called a 'palace for recovery' where I view all existence at a truer angle. The Successions of life! More life and yet more life! All petty earthly interests are fading. All is well. My mind is labouring with the idea that there are no finalities. Whether I wish it or not, I am to be Jack London through all the infinitudes. What am I? A soldier of the endless march." (*The Soul of Jack London*, p. 124.)

How different from the Summer-Land so hopefully looked



forward to by so many fervent spiritualists ! We shall reap precisely what we have sown. Is not this acceptable to men of science who believe in 'cause and effect' ? Is not this the answer to the charge that Spiritualism makes no new revelation ? Is not the lesson of the Continuity of Life more valuable than any 'new light on the problems of Matter and Energy' which interest us here ?





## IS PSYCHICAL RESEARCH A SCIENCE ?

BY RONALD MCCORQUODALE

" Apparently facts alone are not adequate to secure scientific recognition. Where possible, observation must be supplemented by experiment ; and the whole must be united by theory. This last is a most important aim. Until we have a theory, or at least a working hypothesis, facts are apt to be neglected as troublesome and discordant, and are liable to be denied."

SIR OLIVER LODGE, *My Philosophy*, p. 267.

PSYCHICAL Research is obnoxious to scientists because it emphasizes and deals with facts for which we have no scientific theory, and occur under barely known conditions. Science aims at specifying, formulating, measuring and predicting.

Indeed some scientists urge that true Science does not begin until metrical conditions enter and quantitative measurements can be made. Thus they believe, with Lord Acton, that science is the combination of a great mass of similar facts into the unity of a generalisation—a law—which principle, or law, will enable us to predict with certainty the recurrence of like events under specified formulated conditions. And certainly the prestige of Astronomy and other sciences in the scientific world is due to the completeness of quantitative theory and the agreement of calculation, prediction, and observation.

But it is no wonder that having formulated such a conception of Science, such scientists should ignore Psychical Research, and should fail to recognise it as a branch of scientific study. The question whether Psychical Research is a science must obviously depend on our view of what science implies.

Let us then briefly formulate the reasons why Psychical Research is denied the name and rank of a scientific study.

Although many eminent scientific men of past and present generations, in England and abroad, have testified to the genuineness and importance of psychical phenomena, official science still stands aloof, and the majority in the scientific world do not recognise them. This is largely due to Lord Acton's definition of science, and to the essential difference between physical and psychical Research, a difference which cannot be broken down because of the very nature of the phenomena dealt with. There are also other reasons stated by Sir Oliver Lodge—the association of ideas and the methods



of investigation in physical research are different in the nature of things to those possible in psychical research, and accordingly minds totally immersed in the former line of thought, become impervious to facts belonging to the latter, however well-attested these facts may be. The new association of ideas and methods are therefore foreign and have no apparent harmonious relation to accepted scientific knowledge and no generally agreed-on theory to explain and unite the facts, so that they become intelligible.

The data of Psychical Research, unlike those of the physical sciences, are uncertain and indeterminate. The behaviour studied cannot be mechanically formulated nor its results predicted. Therefore the facts themselves are ignored and denied, though vouched for by responsible people and by weighty testimony. Psychical states, unlike purely physical phenomena, cannot be measured nor forecast, nor can the disturbing elements of Life, Will, and Intelligence be eliminated. The laws underlying the phenomenal behaviour appear elusive and beyond our control, the phenomena studied are obscure, unusual, and inexplicable. No single one of them is under the command of our will ; they are incapable of repetition and are therefore of the nature of isolated experiments, not demonstrable at pleasure. The repetitive method of physical science whereby a phenomenon exhibited under definite conditions is demonstrable any number of times under identical conditions is not practicable.

Consequently, it is urged, that there can be no sort of exact classification of the occurrences and nothing of the nature of generalisation or of scientific laws can be made out or formulated. Not a single law can be ascertained and presented as in Physics—not a single principle can be formulated from which any consequence can be causally deduced. No causal laws have been made out showing how and why certain occurrences take place. There is no formulation of general principles whereby behaviour may be predicted, and it is urged that the apparent presence of will, intelligence and purposive behaviour render all effort to establish Psychical Research on a scientific basis futile. A science of Psychical Research in the true sense of the term is accordingly said to be absurd. Professor MacBride says that science and



scientific proof deal with regularly recurring phenomena that can be repeated again and again under given specified conditions.

Now to all this reasoning it may be replied that Physics, and Physics only, can respond to this altogether-too-narrow definition of Science. In this sense Psychical Research is not and cannot be a science ; but then neither are History, Biology, Psychology, Sociology or Anthropology. Psychical Research is a science in whatever way these other branches of study may be entitled to be regarded as sciences. For though Psychical Research, like History or Anthropology, cannot claim to be *exact* sciences, in the sense in which we apply the name to Physics or Mechanics, yet in its methods and results there is at least something so far analogous to these departments of knowledge as to entitle it to the name of "science." As Professor Hearnshaw so well points out : "Although science always seeks to generalize, always gropes after laws, and always covets the gift of prophecy or prediction, it is by no means deprived of its name and character if it fails to attain these goals of its ambition."

For instance, the name and character of a science is not denied to Meteorology because generalisations of a precise nature concerning the weather are impossible, because the laws according to which sunshine and storms succeed one another are as yet only partially discovered, and therefore precise prediction is unattainable.

The truth of the matter is that "Science" can be quite accurately and adequately defined in wider terms, as distinguished scientists have shown. We may think of science as being organized, systematized, and formulated knowledge. Thus Professor Hearnshaw affirms : "It is enough to give the quality of science to a subject of study, that it should be pursued with a single eye to the ascertaining of truth ; that it should be marked by a diligent search for all relevant facts ; that it should be built up with a critical judgment from which all prepossession and prejudice has been eliminated ; and that it should be, so far as its content permits, reduced to the simplicities of uniformities, categories and laws." There is therefore no justification *a priori* for excluding Psychical Research or History, or indeed any subject of study what-



soever pursued, from scientific rank. Only those subjects may be excluded, which when exposed to the tests of science already enumerated—the search for truth, accumulation of fact, critical judgment and elimination of prejudice—are found to be without content or substance.

This cannot be said of Psychological Research, because such dispassionate enquiry and procedure has established its factual basis. The underlying idea is investigation, elimination of bias, accumulation of facts, critical judgment and persistent pursuit of truth. In this sense Psychological Research, like History or Anthropology, is scientific, or it is nothing. A much wider conception of science has been stated by many distinguished scientists. Thus Thomas Henry Huxley says, "By 'science,' I understand all knowledge that rests upon evidence and reason." Dr. Alexander Hill maintains that "all intelligent knowledge is science"; Professor Karl Pearson declares that "the classification of facts, the recognition of their sequence and relative significance, is the function of science," while the American Professor Taggart defines Science as simply "the systematic investigation of the processes manifested in phenomena." Only such a conception of what science implies will enable us to regard Psychological Research, History, Psychology, Sociology, and Anthropology as branches of scientific study; for, like Anthropology, these are sciences in the sense of being specialized research that aims only at eliciting truth and formulating knowledge, as far as that may be possible.

It must be remembered that scientific studies are in very different stages of development and maturity. More exact and precise treatment is attainable in some than in others. Those subjects that are susceptible of exact and rigorous treatment, especially those amenable to alternate analysis and synthesis on the Newtonian method, constitute, it is true, the citadel of the scientific domain; but as Sir Oliver Lodge reminds us, "Departments of human experience and natural phenomena are not shut off from human scrutiny or excluded from scientific study merely because exact rigorous treatment in Newtonian fashion is inapplicable." The region open and amenable to scientific study is not restricted to one specific kind of behaviour. Nature in her completeness contains not



only the atoms of Matter, together with Electricity, Light, and other forms of energy in the physical realm, but also Life and Mind, whose operations elude precise formulation. In Biology, Psychology, History and Anthropology, the laws typical of Physics are not to be found. The physical sciences show causal principles and laws of the mechanical type, because Life and Mind are abstracted and left out of account.

But these physical laws are transcended. Biology cannot treat living organisms as mere machines, the sciences of evolving life take us into another dimension of existence, and all that the sciences concerned with Life can do is to formulate vital tendencies which are the only ascertainable laws. William James reminds us that Psychology cannot present a single law, in the sense that physical science can, from which any consequence can be causally deduced. Such departments of knowledge may be scientifically studied and explored, though they may not be conquered or subjected to the rigorous methods of Newtonian treatment, but they are still definitely scientific. And for this reason we can maintain that Psychical Research is a science in the larger definition of the word.





## THE CONFERENCE OF MODERN CHURCHMEN

September 3rd to 8th, 1934.

BY STANLEY DE BRATH.

*The Modern Churchman* published in its October issue, fourteen of the papers contributed to the Conference.

Out of these fourteen, the six detailed below are the most important as demonstrating the Modernist position, though all are, as would be expected from their authorship, valuable, learned, highly interesting and scholarly. These six are :

*The Use and Mis-use of the Bible*, by the Very Rev. W. R. Inge, D.D.

*The Old Testament in relation to the origin and evolution of the Religion of Israel*, by the Rev. Principal Lofthouse, D.Litt.

*The Evolution of Judaism in the Post-Exilic Period, with special reference to its Literature*, by the Rev. T. H. W. Maxfield, M.A.

*The Old Testament and the Modern Man*, by the Rt. Rev. the Bishop of Birmingham.

*The New Testament in relation to the origin and evolution of the Christian Religion*, by the Rev. Principal Webb, B.D.

*Myth and Miracle in the Bible*. by the Rev. J. S. Boys-Smith, M.A., Dean of St. John's College, Cambridge.

The Preface, by Principal H. D. A. Major, D.D., opens with the following unquestionable statement :

" There would appear to be a widening gulf between the Bible and the modern man. From being what his Koran is to the devout Muslim, the Bible to-day is becoming what the Talmud was to the Christian scholar of the last century—a quaint and curious product of Jewish religiosity, a vast heap of oyster-shells in which a few moral and spiritual pearls may be discovered, but for which the modern man possesses neither the patience nor the perseverance to seek.

" This situation is the result of the swing of the pendulum : the product of the over-valuation of the Bible by our early-Victorian ancestors. They were taught to believe that it was ' the very pure word of God ' : that every syllable of it was inspired by God Himself : that to doubt this was to be possessed



of that 'evil heart of unbelief' which leads us to depart from the living God. Then there arose in rapid succession the *Origin of Species* (and, we may add, *The Descent of Man*. Ed.), Bishop Colenso, *Essays and Reviews*, the works of the great German Biblical critics: the Researches of Wm. Robertson Smith, and the contributions of the hosts of his distinguished and undistinguished successors. As a result, 'the public mind' became aware, that whatever the Bible might be, it could not be trusted any more as an infallible guide in the spheres of Science and History.

"That was quite enough for the average Englishman. The Bible was fallible, therefore it was not the Word of God, and as a consequence he need not trouble further about it. It was really a great relief to many to be assured on this point, because the Bible taught a doctrine of everlasting damnation which had helped to diminish the joy of life and had increased the horror of death."

As Editor of PSYCHIC SCIENCE I have always kept clear of ecclesiastical controversy, and have communicated my own convictions on Biblical History (which, broadly speaking, agree with those of Modern Churchmen) to *Light*, in preference to publishing them in PSYCHIC SCIENCE, though I do think Biblical History has a claim to be regarded as 'scientific.' But in the present case there is an omission in all these fourteen papers, with one single exception, which brings them into startling opposition to all that the British College stands for.

This omission is the Resurrection of Jesus Christ.

The Rev. J. S. Boys-Smith is the only writer who touches on 'miracles' at all. His conviction is evidently that "miracles do not happen," and on this point we have nothing special to say, but that 'miracle' simply means 'something to wonder at' and what is miracle to one man is not so to another.

But with regard to the resurrection, his attitude can be seen from the five quotations here following.

With respect to the Gospel stories, he says, "If someone who did not share the convictions (of the Apostles) had been with them on those occasions *I do not suppose* (my italics) he would have seen anything more unusual than signs of an excitement and an enthusiasm he did not understand."

"The narratives are fragmentary and uncertain; we cannot



weave them together, or make from them a continuous story. They must in some sense be derived from the descriptions given by those who were convinced that Jesus had really appeared to them."

"Probably, like most later Christians, they believed that it would be a bodily resurrection, their own bodies being raised up. The conviction that Jesus had risen, was therefore a conviction that He was raised in bodily form."

"But what I wish most to emphasise is that neither the content nor the ultimate ground of this great conviction, the starting point of the Christian Church, can be understood in terms of anything merely audible or visible."

"The evidence is not, and never was, things merely seen and heard; for the things which are seen are temporal. These were the accidents of time and place and occasion."

Now this is in point-blank opposition to all the facts which a century of psychical research has revealed. After the singularly complete and dispassionate enquiry by F. W. H. Myers (to go no further), he wrote in the conclusion of his *Human Personality and its Survival of Bodily Death* :

"I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ, whereas, in default of this new evidence, no reasonable men, a century hence, would have believed it. The ground of this forecast is reasonable enough. Our ever-growing recognition of the continuity and uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation. Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone; that it must needs be a great structural fact of the Universe involving laws at least as persistent, as identical from age to age, as our known laws of Energy or of Motion."

"The central claim of Christianity is thus confirmed as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that, though we be all 'the Children of the Most Highest,' He came nearer



than we, by some space by us immeasurable, to That which is infinitely far" . . . "I confess, indeed, that I have often felt as though this present age were even unduly favoured;—as though no future revelation could equal the joy of this great struggle from doubt into certainty:—from the materialism or agnosticism which accompany the first advance of science into the deeper scientific conviction that there is a deathless soul in man."

Now why should the disappearance of this dogma concern us as a College of Psychic Science? We have seen the disappearance of the Garden of Eden, the Virgin Birth, the personality of the Devil, Hell, the final Judgement, the resurrection of the body and the Ascension of Jesus into a local heaven. Why should we sympathise with Myers rather than with Dean Inge? Because, though, like the Dean, we regard Morality as an essential, or rather *the* essential, component of Religion, we want the religion of the world to be scientific and consistent—one that enforces itself by agreement with all known facts.

We lay these facts before the world; and, with the exception of a highly distinguished but relatively small number of scientific men, and a still smaller number of the higher clergy, all turn away their faces from the facts and will not examine them. They therefore do not see the harmony these facts bring between warring nations and sects, and make possible the Peace which we all desire.

The men of science are busy with Negatrons, Neutrons, Positrons, Protons, Photons, and Quanta, which are all incomprehensible to the plain man and cannot influence his conduct. The higher clergy, with refined scholarship, quote Justin, Clement, Cyprian, Origen, Athanasius, Augustine, and Theodore of Mopsuestia, Wellhausen and the German critics; all of whom are without the very smallest influence on the modern man, to whom their very names are unknown.

It is true that Origen reduced the four methods of interpretation of the Alexandrian Schools—the Historical, the Symbolical, the Moral, and the Prophetic—to three, the Literal, the Moral, and the Spiritual; corresponding to man's Body, Soul, and Spirit; but what does this mean? Simply that it is an approach to the Natural Theology of the present day, and is in accordance with psychical research.



Modern psychical Research proceeds on quite other data. It appeals to a vast body of experimental fact, and deduces that the age-old idea of man as Body, Soul, and Spirit, is correct. Physical phenomena are facts. They are testified to by a very large number of plain men ; they have been cast into data in scientific form by Sir Wm. Crookes, Dr. A. R. Wallace, Dr. G. Geley, Dr. von Schrenck-Notzing, Professor C. Richet, Dr. Eugene Osty, and Professor Lodge, and are admitted even by such opponents of the spirit theory as M. René Sudre. They depend on, and imply, the real existence of the soul, not in man only, but also in all living forms, as a *substantial entity*.

This depends on a super-material power—recognized by practical engineering and by abstract science as ‘Energy,’ which is an etheric phenomenon. The existence of the Ether is admitted by Einstein, and is obvious to the plain man as the inter-spatial vehicle of the solar radiations which his eyes perceive as ‘light,’ and conveys the ‘wireless’ waves which he daily listens to, with a speed which no material thing can attain.

The speed with which these waves of radiation travel has been actually measured, and is higher than any material body can possibly have. A speed of 186,000 miles per second is impossible to any material vibration. The very atoms are proved to be complex and consist of electrical charges. The electricity that lights our streets is a non-material etheric fact. It is stated to be the physical basis of the soul, which is defined in the best dictionary of the English language—the Century Dictionary in eight large volumes—as a *substantial*, though immaterial entity, *intermediate* between the directing spirit—(Mind), partially conscious and partially sub-conscious, which blends spirit and matter into personal being. Energy, though it obeys certain mathematical laws, (such as the law of Inverse Squares, and the electrical  $C = \frac{E}{R}$ ), is, in the inorganic world,

destitute of Life. In the organic world it has that selective power, and under the guidance of Life it can form cells from organic matter.

The above roughly describes a consistent theory of the Universe, supported by an immense mass of experimental fact. It is in harmony with the ancients who expressed in the limited way possible to their ignorance of all physical



science. They spoke symbolically, not because they wished to use symbolism, but because, ignorant of science, they could not do otherwise.

How then does this new aspect account for Morality which lies at the base, not of Judaism and Christianity only, but also of every world-religion, whether Islamic or Buddhist ?

By the fact that this essential element of practical morality does actually lie at the base of the Law of Spiritual Consequence which determines the consequences of history by the characters of men.

If the individual soul carries into practice the simple rules of Morality—Truthfulness, Clean living and Kindliness—that soul, whatever its beliefs may have been, will reap as it has sown by happiness in the After-life.

How do we know this ? By the unanimous testimony of the best of the messengers that come to us from the Beyond, to convince us of that very thing. " Spirit Teachings " is but one of the books in which this is manifest.

Dr. Osty, the Director of the Metapsychic Institute in Paris, whose *Supernormal Faculties in Man*, I should advise everyone to read, after giving some very fully described details of supernormal cognition, writes :

" If the divers kinds of supernormal cognition were the attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and in the future, would be as accessible to representation in his consciousness as memories are in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception, would limit his environment in Time and Space. The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral and organic personalities. . . . He would know and could tell the details of events happening at great distances from himself. . . . Such a being, superhuman to our ideas, is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered. (p. 162 ) "



Well, according to the Gospels, just such an One did visit this earth. Instances of every one of these traits are recorded of Him. In addition to these faculties He wielded a power of healing so unparalleled, and manifested a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His coming has been made the central event in human History; and He has been hailed as the Archetype of a perfect humanity. We are told how He actually was received. Because He devoted Himself to the regeneration of the world, and not to his own aggrandisement, He was condemned for heresy and blasphemy under the Law He had abrogated, and was crucified under a false charge of sedition.\* He returned as Leader and King, not in the material but in the etheric body—the only religious Leader who has manifested in his own person the victory over death.

We are told by these scholarly clergymen that his character is the pattern for us all; but how can we accept that character and deny its manifestation as mythical? Jesus showed the Continuity of Life, and psychical research makes it credible by showing actual instances of similar return.

Of course it is not easy to feel 'apostolic' over a movement which contains such silly and uninformed persons as Mr. —; or such frivolous members as Mrs. —; or such fools and fanatics as Mr. —; or such catty ladies as Miss — (fill in names to taste!). But St. Paul had to reconcile Euodias and Syntyche, who would seem to have been ladies of the same order; and surely intelligent men and women can see the broad facts apart from all human frailties, and see, moreover, that the large majority of spiritualists are sensible men and women who have no fear of death.

Such indubitable phenomena as the resistance to heat or the materialization of flowers, even now being studied at the College, and the innumerable instances given in Campbell Holm's *Facts of Psychic Science and Philosophy*, and in Dr. Fodor's *Encyclopædia*, should convince any open-minded person that we have here a body of experimental data which absolutely compel the recognition of supernormal powers.

Anyhow, they do produce an increasing effect on the average man; and if they are neglected by the higher clergy, they are increasingly recognized by the lower.

\* Luke xxiii. 23.



It is curious that the Church has always been at least a century behind every scientific advance. Darwin and Wallace read their combined paper on Evolution in 1859. The Church has not drawn the inescapable inferences from the Copernican system even yet. The plain man has, and this is a fundamental reason why he takes as final the schoolboy's answer that, "Faith is believing what you know can't possibly be true." If he is to change his attitude, it will not be by scholarly apologetics, but by seeing facts for which he cannot account—the same facts as Jesus advanced as proofs of his mission,\* on which the common people heard Him gladly.

I do not mean to imply that these reverend gentlemen disbelieve in the immortality of Jesus, but I do say that they are leaving the solid ground of fact, provable by modern phenomena, for the slippery incline of scholarship down which certain persons have slipped till they regard Jesus Christ as altogether mythical.

The same arguments—that a consistent story of his life cannot be drawn up from the gospel records, and that these are therefore totally unreliable, are applicable to the whole records, as the Rev. J. S. Boys-Smith applies them to the narratives of the Resurrection Appearances.

How these gentlemen can read the Church Lessons, which they entirely disbelieve, is marvellous to the plain man. Creeds are man-made and unimportant ; the important thing is the FACT.

\* St. John x. 37.





## THE FLOWER-MEDIUM

The séances with Miss X. continue to be prosecuted at the College ; and Miss Reutiner, an experienced investigator, has been asked by the Editor of *Light* to give her testimony.

She sent him the letter below.

“ Sir,—In reply to your request to make a short statement in *Light* concerning the examination which Miss ‘X,’ the non-professional Flower-Medium, allows at the British College of Psychic Science, I am very pleased to write the following :—

“ On Saturday, December 1st, another woman and myself were invited to see the Medium in a tight-fitting bathing-suit, the Medium allowing full view of the upper parts of her body. After Mrs. De Crespigny had shaken out, before our eyes, the little coat and skirt, which she put over the Medium, we went *straight into the séance-room*. At this séance, seven fragrant pink roses were produced, all with stalks of about nine inches.

“ On Saturday, December 8th, I was allowed to come somewhat earlier and, in the company of Mrs. de Crespigny, to see the Medium, a very small and slender figure, undress herself *completely* and stand before us in full day-light, then to search her bathing-suit, inside and out, as well as the little coat and skirt. I was present all the time and watched her closely until we went together from the dressing-room *straight into the séance-room*, and I was asked to sit next to the Medium, while Mrs. de Crespigny took the other seat beside her.

“ The séance went on in the usual way, as described by others in your journal ; in good light, lasting instead of the approximate twenty-five minutes, a few minutes longer, and the process seemed a little more painful to the Medium. We received ten fresh pink roses (the stalks of the same length as those mentioned above), and one beautiful dark red rose.

“ ALICE REUTINER.”

If certain critics knew how all women who have attended these séances, and many who have not, laugh over the theory which some are advancing of the concealment of seven to



eleven roses with stalks nine inches long and received with fresh dew upon them, "expelled by muscular effort," they would adopt a different attitude, more conformable to feminine nature and to physiological facts.

In 1863, Professor de Morgan wrote :

"The philosophical world is easy of belief in fraud : they can credit any amount of skill or ingenuity, provided only that what they cannot otherwise explain, except unpalatably, may thereby be shown to be trick. . . . What I reprobate is, not the wariness which widens and lengthens inquiry, but the assumption which prevents or narrows it ; the imposture theory, which frequently infers imposture from the assumed impossibility of the phenomena asserted, and then alleges imposture against examination of the evidence."

This is as true to-day as it was seventy years ago. No proof is sufficient to induce some minds to believe the facts that are taking place around them ; they make themselves the laughing-stock of women who know perfectly well what is possible to the female organization, and what is not. Fortunately a few of the clergy are less obtuse. It is true that dignitaries in the Church do not countenance investigations that would produce in their minds the convictions that they do produce in the minds of their more reasonable brethren, that the "miracles" which they condemn and refuse to examine, are happening daily around them. It is true that some anti-Christian fanatics deny to Our Lord the powers that they themselves admit in the case of modern mediums : but it is, to say the least, curious that the proof advanced by so pure and sweet a medium as Miss X, should be received with such absurd suspicions as are manifested with regard to her beautiful and simple demonstrations.

It contains the practical verification of the root of all mediumistic phenomena—the real existence of the etheric foundation for all supernormal phenomena. Well, patience ! We may regard such persons as given to induce us to practise courtesy under special difficulties, and to refrain from words which come so naturally to unregenerate man when describing those who will not see what is straight before their eyes.

For many years scientists have been busy with everything that ends in "ometer"—galvanometer, eudiometer, anemo-



meter, hygrometer, radiometer, electrometer—and with the distinction between objective and subjective. They have made many useful discoveries, and perverted many to such misplaced ends as the submarine, poison gas, torpedoes, and the bombing aeroplane, but they have made no progress towards rendering these instruments obsolete. Many, as Professor MacBride informs us, are unconvinced of Crookes' experiments, because they were made "many years ago," and not "with modern instruments."

In Crookes' *Notes of an Enquiry into the Phenomena called Spiritual*, there are thirteen classes of such phenomena—he does not mention anything about floating in and out of windows—but one of them is as follows: "The hands and fingers do not always appear to me to be solid and lifelike. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand. . . . I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour and faded in that manner from my grasp." It is not easy to see what modern instrument could have been used in such a case.

Again the book contains the full account of the experiment which Sir George Gabriel Stokes, the eminent mathematician and Secretary of the Royal Society, refused to witness—a simple vessel of water placed over the fulcrum of a lever, the psychic force making a tracing with a self-registering balance. These experiments are, as Professor MacBride rightly says, "of old date," but the point is not their date but that the Royal Society Council would not look at them.

It is the same to-day in the case of the Flower-medium.

EDITOR.

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The Garden Flat,  
10, Belsize Park, N.W.3.

I wish to declare that on the occasion of Miss Lewis' visit to the British College of Psychic Science on Dec. 19th, for the purpose of demonstrating her Flower Mediumship she, in the presence of Mrs. Champion de Crespigny and myself, removed all clothing and substituted a one-piece bathing suit and scanty coat and skirt, making concealment of any article, flower or otherwise, impossible.

The garments used were inspected by me whilst the Medium was donning them.

NELLIE TOM-GALLON.

Dec. 21st, 1934.



## SPONTANEOUS PHENOMENA

## IN THE RECORDS OF THE S.P.R.

BY A. W. TRETHEWY.

At the present stage of psychical research more attention seems to be paid to mediumistic phenomena than to phenomena which may be termed *spontaneous*, in that they occur without the employment of a medium. The light which the latter class may throw on the cause of the former does not receive much consideration. Violent physical phenomena at a séance sometimes resemble poltergeists; clairvoyance is not restricted to recognized mediums; the boundary line between sensitive and medium may be obscure. A comparison of the two classes of phenomena would suggest arguments both for and against spirit agency.

It is well known that the Society for Psychical Research has investigated many spontaneous occurrences and published the results. Researchers who are not members of the Society, and perhaps also some members, may exaggerate the difficulty of consulting these records. Non-members may not be aware that the Proceedings are published in Parts and the parts bound into volumes and that both parts and volumes can be purchased by the public in separate numbers from the Society's headquarters at 31 Tavistock Square, W.C.1, the price depending on the contents. Other ways are open to a non-member; he may belong to a library which subscribes as such to the Society and receives its publications regularly, like an individual subscriber, for the use of its own members. There are many such libraries, e.g., the Public Libraries at Birmingham, Brighton, Rochdale and Newcastle-upon-Tyne, in London the Guildhall Library and Dr. Williams' Library, the Leeds Library, the John Rylands' Library in Manchester, also at several Universities and at many places abroad. The publications are also supplied to the National Central Library for Students and to the Association of Special Libraries, institutions with which the Society for Psychical Research is affiliated.

The easiest way of finding in the Proceedings the articles



relating to the subject is to consult the "Principal Contents of Vols. I to XLI," published in the form of a pamphlet and procurable, free of charge, on application to the Society's headquarters, 31 Tavistock Square, W.C.1. A copy has also been printed on pp. 302 *et seq.* of Doctor Nandor Fodor's Encyclopædia of Psychic Science. The title of the article furnishes a guide to the topic to which it relates, for instance, "Haunted Houses" and "Phantasms of the Dead," are obviously likely to contain the material required. To test the point, I turned up a number of articles which had doubtful titles and found only one instance of important cases being hidden under an apparently inappropriate head. That was the "Report of the Literary Committee" in Part II (Vol. I), which dealt with thought transference and contained descriptions of cases, including apparitions seen "when the Agent is at or about the time of his death." In case of doubt the "Classified List of the contents of the Society's Proceedings and Journal to June, 1932" may be consulted; it is an Appendix to Part 126. "The Report of the Literary Committee" mentioned above is shown in Part 126 under "Telepathy c. Spontaneous"; the topics of the other entries under this head would show that it might be worth reading.

*Phantasms of the Living*, by Gurney Myers and Podmore, published in two volumes in 1886 with the sanction of the Council of the Society and a later abridged edition are both out of print. They were not supplied to members, so are not likely to be in libraries. Nothing else was published about spontaneous phenomena apart from the Proceedings and Journal.

There is no table of *contents* for the journal as there is for the Proceedings, but the more important articles are shown in the Appendix to Part 126. The Journal is not sold to the public, but is printed for private circulation among members; they are not allowed to quote matter out of it for publication without the previous consent of the Council, and this prohibition would, of course, apply to readers using the copies supplied to the libraries mentioned above which, in their corporate capacity, are members, or affiliated institutions. The word "members" when used in this article with reference to the Society for Psychical Research includes "associates"; the literature is supplied to both these classes of subscribers.



The early numbers of the Proceedings contain the best cases. Some of the interesting articles are mentioned below :—

PART II. First Report of the Committee on Haunted Houses ;  
,, Report of the Literary Committee.

PART VI. Second Report of the Committee on Haunted Houses ;  
,, A Theory of Apparitions.

PART VIII. Notes on the Evidence collected by the Society, for Phantasms of the Dead, by Mrs. H. Sidgwick.

PART XIV. On Apparitions Occurring soon after Death, by the late Edmund Gurney, completed by F. W. H. Myers.

PART XV. On Recognized Apparitions Occurring more than a Year after Death, by F. W. H. Myers.

PART XXII. On Indications of continued Terrene Knowledge on the Part of Phantasms of the Dead, by F. W. H. Myers.

PART XXVI. Report on the Census of Hallucinations, by Professor Sidgwick's Committee.

PART LXIV. Poltergeists Old and New, by Professor W. F. Barrett, F.R.S.





## REMARKABLE CLAIRVOYANCE

By MR. F. J. LAMBERT

On Sunday the 4th November, 1934, Mrs. Edith Clements, well-known as a reliable medium in spiritualistic service, addressed me—being one of perhaps a couple of hundred or so attending the evening service at the Westborough Road Spiritualist Church at Westcliff. Looked at scientifically it seems “watertight” and worth placing on record. For convenience I give it conversationally.

MRS. CLEMENTS : “ There come to you two men. I understand that they were both killed on the railway. The first gives his name as Carl Bennett. He is rather long in the face and seems to have to screw up his eyes to focus them properly. I feel that he was *never on the footplate* which I *think* means that he was not an engine driver or a stoker. With him I get a sense of falling and then—silence. The other one gives his name as Jim Saunders and I gather that he was a stoker on an engine. Do you know these spirits ? ”

MYSELF : “ No, I do not. I do not know the names, nor anyone resembling them, and I know no one connected with the railway.”

MRS. CLEMENTS : “ They know that, but they wish you to act as link between themselves and their friends.”

MYSELF : “ How on earth can I do that when I know neither them nor their friends ! ! ”

MRS. CLEMENTS : “ Do you know a Bennett ? ”

MYSELF : “ I *do* know a Bennett, but I have not seen him for years. He is a colleague of mine but not in the same office and I know nothing whatever of his affairs.”

MRS. CLEMENTS : “ Will you please endeavour to see this Bennett and give him the description I have just given to you ? ”

MYSELF : “ I will if I can see him.”

*Monday, 5th November, 1934, at the office.*

Enter George Selby (Stratford 1st district (Taxes.) )

MYSELF : “ Is Bennett in to-day ? ”

SELBY : “ Yes,”



MYSELF : " Will you ask him, please, if he knows a Carl Bennett and a Jim Saunders. I understand that *one* of them was killed on the railway."

SELBY : " Right-ho."

MYSELF : " I will write the names down if you like."

SELBY : " No. I will remember them all right."

*10 minutes later on the telephone.*

BENNETT : " What's all this about you wanting to know if I know Carl Bennett ? "

MYSELF : " Do you know him ? "

BENNETT : " Yes. He is a relative of mine ; but he has been dead for years."

MYSELF : " Was he killed on the railway ? "

BENNETT : " Yes."

MYSELF : " Do you know a Jim Saunders ? "

BENNETT : " Yes, he is another relative of mine."

MYSELF : " Was he also killed on the railway ? "

BENNETT : " Yes. But what do *you* want to know for ? "

So I told him. Bennett subsequently told me that the same spirit came through at Earlham Hall, Forest Gate, four years ago, and that he had originally come over from Johannesburg, and that after a stay in this country he threw himself in front of a locomotive. (Hence the sense of falling and then silence, and also why he was not on the footplate). As regards Jim Saunders he said he would have to consult his mother to get details, but so far, I have had none given to me.

It will be observed that the communicators were, and are, totally unknown to me ; that even now I have not seen Bennett to speak to him, and that he himself in one case appears to have lack of knowledge of details.

Mrs. Clements does not know me. I have seen her three times only at intervals in my life, at this Westcliff Spiritualist Church.

Now how did the Spirit world know that I know Bennett, who lives over 30 miles away from me ? I know neither his first names nor his private address, which is somewhere in the Stratford, or Forest Gate, areas.

Bennett did not appear to be remarkably interested, but asked if there was any message. It will be observed that, even now, I have not seen him ; but his tone and manner of



expression gave no impression of joking nor "leg pulling." Indeed my message by George Selby "gave nothing away" and Selby himself did not know the reason for my enquiring when he left me.

All of us are Civil Servants employed in the Inland Revenue (Taxes Branch) at Stratford, (? A. C.) Bennett and Geo. Selby (Stratford I), myself (at Stratford III).

F. J. LAMBERT.

45 Leighton Avenue,  
Leigh-on-Sea, Essex.





## CARDS AND DREAMS

BY MARIE STAHL, OF BERLIN

Fortune-telling by cards has a bad reputation, and is generally considered as an old gipsy fraud. In Germany it has recently been forbidden by law. But my own personal experiences have convinced me that though it may often enough be abused, yet it is by no means always mere fraud. In reality it belongs to those occult powers or gifts which are really intuitive and beyond reason.

I was already married when, for the first time in my life, I came into contact with a woman who made it her profession to tell fortunes by cards. My younger sister was taken to her by friends, and on her departure the woman said, "There is a lady near you, she may be your sister, send her to me, I could tell her much of value to her." It was unlikely that this woman should know anything of our family, for we lived at the other end of Berlin, and her rooms were daily crowded with customers. She told my sister verifiable facts which none but she knew.

I was curious, and went. Her success was striking. She not only told me of my future, but the chief facts of my past life, quite accurately. She told me my husband's age, that he was twenty years older than I, that he was abroad, that we lived in England, that I was on a visit to my parents, that we were of different nationality and religion, he English and Catholic, and I German and protestant, and that he would die soon. She prophesied that I should, later on, marry a second time and gave me a description of my next husband's character, which in the end proved exactly correct. She said, moreover, that I had a child in whom all my happiness was wrapped up, but that next October I should take great care of her, for her life would be in danger. In that month she had an attack of diphtheria. She recovered, but the doctor who attended her said that her case was one of the worse he had ever had. It is obvious that this woman was no fraud.

A little later an old gentleman friend, the well-known Colonel von Corvier, taught me how to lay cards myself for fortune-telling. My success was surprising and made me un-



easy. After three predictions of death had come true, as foreseen by me, I had enough of it, and never in my life again did I touch cards for fortune-telling.

The first of these cases was in a large boarding-house at Stuttgart. I foresaw death in the house. Two days later a young lady died of apoplexy; she had been sitting with us at table to the last. In the second case a near relation had gone to Australia, there to sell his share in a gold-mine, intending to return to England for good. He did not return and we had no news of him. All the efforts of his family to discover what had happened to him were fruitless, so, on New Year's night, I locked myself in my room to try the cards. It was a terrible shock to me to see the three death-cards fall on him, and the card that means certain security fall on top of them. Unfortunately this came true. Only years later his family received the news that a body had been found, robbed and drowned in a river. There were proofs of identity which verified the fact.

For a long time I dreaded to touch a card, but long after this, I gave way to the demands of a boy to tell his fortune. He was a fine lad, strong, healthy, sparkling and overflowing with life, and I said, "Well, Snowie, come. I am sure there is something wonderful in store for you." But it was a terrible shock to me when the death-cards fell on him. I could hardly keep countenance and make up a fancy story of all sorts of happy events awaiting him. A short time later he died by an unhappy accident. One night he took a medicine which had been prescribed for gargling, he having a sore throat and being a little feverish. Half asleep he took the wrong bottle and drank the dose. Next morning he was found dead in his bed.

This was altogether too much for my nerves; I threw my cards away and never in my life have I touched them again for fortune-telling.

In regard to Dreams, it is well-known that they are sometimes prophetic of events to come. As a young girl, being with my mother on a visit to relations in the country, I had on the last night before our departure, a dream which foresaw, precisely, the events of the next day. In this dream I entered the hall of the station with my mother to take the train to our home. The moment we entered I saw the large glazed door opposite



us open and in floods of sunshine there came through the doorway a married man and his wife, who were very good friends of ours. With them was the husband's brother. I liked this brother and he liked me, but unfavourable fate had separated us. Next day all fell out precisely as I had dreamed, though neither of our friends nor we had any knowledge that we should travel by the same train or use the same station. Just as in my dream the door opposite opened, letting in the same flood of sunlight, and our friends entered. But the most remarkable thing was that this meeting was our last. Never did I see the brother again. He died soon after. It was for the last time that we shook hands in farewell.

Repeatedly in my life I have had dreams which, like the foregoing, came precisely true, but most of them are too insignificant to be told. One dream, however, is worth telling. It was often repeated: I found myself walking in a beautiful landscape in Spring; the trees were in all their splendour of new leaves, the flowers were blooming, the birds singing, the blue sky sparkling with light and my heart full of joy. Then, suddenly, before my eyes all the beauty round me turned to dismal winter-time, snow and ice, grey skies and storm.

The repetition of this dream gave me a dread of it, as also of another in which I sat at a long dinner-table with other guests, but all the dishes passed me by and I had nothing.

Yet such dreams must be thought of as the natural consequences of the disappointments of life which are spared to no human being.





## MEDIUMS' RECEPTION

Under the Chairmanship of Mr. G. Philip Sharplin, the fourth Annual Mediums' Reception of the College was held on the premises of the International New Thought Alliance, Lancaster Gate, on Wednesday, December 5th. The room, which was well filled, was tastefully decorated with flowers and shrubs kindly supplied by Mrs. Shackle. The proceedings opened with a selection played by the trio under the direction of Miss Neill.

Mrs. Hirst, who followed, gave a series of most interesting and evidential messages, every one of which met with recognition. She gave some excellent clairvoyance which was supported by the assent of various persons in the Hall; one of an old lady with reference to a certain miniature; another of a small boy, deceased, with his instructions to lay his place at the Christmas dinner-table, reminding his Mother that he is not "dead," expressing a wish for his own knife and fork, though now outgrown; accuracy admitted by the recipient. Also a message to a group of three persons indicating knowledge of a circle held by them with a description of their Persian guide who still retains his love for beautiful silks and jewels, minutely described. The clairvoyant said that she got nothing but the word "pictures." The recipients said that this word was perfectly understood and descriptive of the phenomena at their circle. Sir Arthur sent personal greetings through her to several persons in the audience. At the conclusion of her demonstration she received a hearty round of applause which showed the appreciation of all who were present.

Mrs. Fairclough gave a most graphic account of the commencement of her mediumship, of how, even when a child, she used to hear voices giving her directions and messages, all of which proved to her that there was some definite directing and guiding force behind them all. It was not, however, until after the passing of her husband—which she recounted with great feeling—that she heard of Spiritualism, and then she began her investigations into the subject in real earnest. At her first sitting with a medium she had convincing proof of the survival of her husband, and gradually this was followed up by the



development of her own gifts and her contact with her present guide, a North-American Indian, Red Wing. By his wise counsel he has proved to her, over and over again, how closely he has been in touch with the problems that from time to time have beset her, and she related how, by the combined instructions frequently given by her husband and Red Wing, she has been helped in the control of property in the Argentine. Although she has on numerous occasions been advised from various sources to part with this property nothing will induce her to do so as both her husband and Red Wing constantly urge her on no account to sell it.

Silver Fox, controlling Mrs. Sharplin, followed up the good work of the evening by giving a *resumé* of his endeavour to find a suitable channel through whom he might work. He told how he first joined the band of helpers attached to Mrs. Etta Wriedt, next linking with another medium who had to give up her work owing to ill-health. He eventually attached himself to Chang's band of helpers, and finally to his present medium, Mrs. Sharplin. All this he related in his own piquant way, and followed on with a number of helpful and characteristic messages, all of which were recognized.

On the Chairman proposing a vote of thanks to all who had helped to make the evening such a tremendous success, prolonged and hearty applause was given, which must have been highly appreciated by those who had in any way contributed to the evening's enjoyment.

At the conclusion of the excellent demonstrations, refreshments were served, and judging by the laughter and noise from the happy groups around the room, I think we may safely say this was the most successful Mediums' Reception we have yet held.

G.P.S.





## NOTES BY THE WAY

We are very sorry to announce the resignation of Professor Fraser-Harris from our Council. To quote his own words, he feels "that as a physiologist who is not a man of business my sphere of usefulness is in the laboratory for researching and analysing phenomena rather than on the Council." We can only express our regret at his decision.

\* \* \* \*

A very handsome marqueterie inkstand with old blue cut-glass bottles has been presented to the College by one of its members, Mrs. Wise Parker, for which we are grateful. We have also to thank Mrs. Dundas for the loan of a desk, and Mrs. Shackle for the beautiful flowers that helped to make the Mediums' Reception at Lancaster Gate so great a success.

\* \* \* \*

An unfortunate situation has arisen at the L.S.A. On Thursday, November 29th, Mr. Arthur Findlay, president of the Alliance, delivered a strongly anti-Christian Lecture in which he took the "Quelle" extracts from the Gospels as the foundation of the Christian Religion. Thereupon, the Council of the Alliance decided to insert the following notice in *Light*, of December 6th.

DISSOCIATION OF THE COUNCIL OF THE L.S.A. FROM MR. J. ARTHUR FINDLAY'S LECTURE OF NOV. 29TH, 1934.—I am instructed by the Council of the L.S.A. to point out that the Lecture given to the Members of the Alliance by Mr. J. Arthur Findlay on Nov. 29th, and reported in the issue of *Light* of Dec. 6th, represents the views of Mr. Findlay in his private capacity and in no way conforms to the opinions of the Members of the Council or to the principles and policy of the L.S.A. and *Light*. The Council therefore wishes to dissociate itself entirely from the views expressed in the article.

(Signed) MERCY PHILLIMORE, *Secretary*.

On receiving this notice, Mr. Findlay promptly resigned.

\* \* \* \*

### THE INTERNATIONAL SPIRITUALIST CONGRESS, BARCELONA, SEPTEMBER, 1934

The first resolution that was passed at the recent International Congress of Spiritualists, which concluded on September 10, was in the nature of a peace proclamation.

The Congress resolved that "national disputes can never be finally settled by resort to war. The Congress calls upon all nations to settle their difficulties by discussion in the Council cham-



ber, and by arbitration ; and further calls upon all nations to reduce armaments, as a step towards brotherhood between nations, and the abolition of war."

This resolution was carried with acclamation.

The executive committee of the International Federation, after having read the papers and heard the discussions on points of importance, recommended the following conclusions :

1. Spiritualism is a philosophy based on scientifically-established facts, the fundamental principles of which are as follows. First, the existence of God, supreme intelligence and cause of all things. Second, the existence of the soul, united during this earthly life to a physical body by an intermediary element called the peri-spirit, or etheric body. Third, the immortality of the Spirit and its continued evolution towards perfection by epochs of progressive life. Four, the possibility of communication through mediumship between the visible and invisible worlds, or between the so-called dead and the living. Five, individual and collective responsibility amongst all human beings, in accordance with the law of cause and effect.

This was passed unanimously.

The chief discussions during the Congress ranged round the theory of reincarnation, which the majority of the Latin races accepted. Arguments were long and heated. The final resolution on the matter was in the nature of a compromise, for the Conference unanimously adopted the following resolution :

The Spiritualists of the whole world in Congress assembled unite in the affirmation that the survival of human personality is scientifically established, and that communication with dwellers in the Spirit world is possible and practicable. The Latin races, representing France, Belgium, Spain, Portugal, Brazil, Mexico, Argentina, India, affirm that reincarnation, according to the formula of Allan Kardec, is a law of progressive life. The Non-Latin races, represented by England, Holland, Ireland, South Africa, etc., believe that the evidence is insufficient to establish the principle of reincarnation as laid down by Kardec. Each nation, therefore, extends perfect liberty to all others to determine its own conclusions on the question, but this Congress urges the International Spiritualist Federation to set up a permanent committee to examine thoroughly the question, to analyse the evidences, and make recommendations to future congresses.

Another resolution recommended by the Philosophy section, was adopted as follows :

That Spiritualism affirms the essential equality of men in the sight of God, and urges each nation to labour to ensure that all men shall have an opportunity to contribute to the well being of their fellows, and to share in the mental and physical blessings which the efforts of men have won.



Her impressions of the recent International Spiritualist Congress were related by Mrs. Barbara McKenzie during a lecture, on October 20, at Edinburgh Psychic College. In her view, the Latin countries were far more interested in the philosophic aspect of Spiritualism than its experimental side. Very few of those countries had the opportunities for actual investigation which were enjoyed here. In answer to questions Mrs. McKenzie said that there was no representative from Russia at the Conference. Germany was another country which was not represented. A German delegate had written to say that he did not feel he would be at home in the Conference, since "all the other nations were against Germany." For ourselves, we hope that our German friends will dismiss from their minds any idea that the Spiritualists of this country are opposed to them in any sense. Spiritualism stands for brotherhood, and we intend to respect our German brethren, irrespective of political or any other changes in the temperament of the various peoples.





## CORRESPONDENCE

The Editor,  
 PSYCHIC SCIENCE,  
 15 Queen's Gate, S.W.7.

13 Orange Street,  
 London, W.C.2.  
 26th November, 1934.

CONFIDENTIAL.

DEAR SIR,

In view of your review of our book *Spirit Guidance*, we thought it advisable to approach the Author of the book, and as a result he has sent us the confidential letter which we enclose herewith.

We would ask you to be kind enough to pass this on to the Reviewer of the book with a request that it is treated as Confidential, though there would be no objection to its being stated that the letter has been received guaranteeing the Authorship.

We cannot, unfortunately, give you names, but would mention that the Author is very well-known, and his word is to be relied upon absolutely.

We are, with compliments,  
 Yours faithfully,

FIGUREHEAD.  
 Confidential Letter enclosed. (J. E. Pryce-Hughes).

The reason for anonymity is sufficient.—(Editor).

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 MEDIUMSHIP OF MISS FRANCIS

A letter to the Secretary from a Fellow of the R.I.B.A.

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Dear Mrs. Hankey,

I am most grateful to you for your considerate treatment of my cancelled sitting and have great pleasure in enclosing the cancellation fee of 2s. 6d.

I have the greatest respect for Miss Francis as a psychic. I have had very good sittings with other mediums at various periods, particularly with Mrs. Hester Dowden, but for sheer clear-cut confirmation, unhesitating statements which to an outsider would appear wild and which in reality are marvellous as evidence, give me her Lucio!

Whether there is some sort of happy relationship between her vibration and my own I cannot say, but she is almost unerring with me. Another point: twice, friends of mine have booked sittings (unknown to me) one from Ireland and one from Birmingham. Neither the College nor Miss Francis could have known that they know me, but on both occasions Lucio's first question was "And now, how is our dear



Leonardo?" (The name he calls me by.) The first sitter chaffingly asked me to pay her fee as the first third of her sitting was a complicated message to me confirmatory of what I had received through another medium!

Yours sincerely,

F.R.I.B.A.

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This letter below has been printed by *Light* of Nov. 22nd and by *The Two Worlds*. My letter to Mr. Wendlandt is in original.

November 22, 1934.

### FAKE PHOTOGRAPHY

#### REMARKABLE DEMONSTRATION AT SHEFFIELD

A rather unusual but exceedingly interesting lecture was given at the last meeting of the Sheffield Society for Psychical Research. A young member of the Society (a business man, with some photographic and a good general scientific knowledge)—Mr. C. P. MacCarthy—accepted a friendly challenge that his claim to be able to produce admittedly-faked psychic photographs could not be substantiated, if strict test conditions were imposed.

He allowed the Society to form their own specially selected Test Committee, which included a professional photographer, a Cambridge graduate, a clergyman, and some business men—the latter in particular being Spiritualists of long experience. They fixed their own conditions and place of meeting, bought their own plates (duly signed), which were sealed by two of the shop staff; camera also selected from shop stock and only delivered just prior to meeting. The Committee retained possession and complete control of everything, even searching and handcuffing the Lecturer, and placed him in a different part of the room. Exposures were made by the Committee, and plates developed by the professional photographer.

The Committee were told on what part of the plate "extras" would appear, and some of the "extras" produced were claimed to be recognised by members of the Committee—one in particular being a man whom the sitter had met abroad, and the Lecturer could not have seen.

Another test was the selection by the Committee of a verse from a chapter in the Bible; and on being asked in what language they would have it, they chose Chinese as being unknown to anyone present. The verse duly appeared in clear, vertical Chinese characters, which were correctly translated next day by a Chinese laundryman. These and other results completely baffled the Committee, who could give no explanation.

The Lecturer explained possible methods of faking, including his own *modus operandi*, but as the lecture has been copyrighted (being the result of a few months of preparatory work and experimenting prior to the test), it would not be fair to give details. Indeed, the Lecturer retained one small secret, though the nature of it was partially



indicated during the subsequent animated and most interesting discussion.

Having succeeded better than he expected, the Lecturer stated that he had destroyed his materials, as his interest lay more in authentic photographs than fakes. But he had proved the need for great care, experience, and even scientific knowledge before accepting psychic photography as invariably genuine.

O. J. WENDLANDT, *Sec., Sheffield S.P.R.*

Kew.

*November 26th, 1934.*

DEAR MR. WENDLANDT,

Surely Mr. MacCarthy can realise that it is the bounden duty of anyone who can put forward so revolutionary a statement as is contained in the cutting I enclose, to reveal fully the means by which such a fake can be carried out.

If you can supply me with the "copyright lecture" I shall be more than obliged. Till then I, and many others, must presume: either that Mr. MacCarthy is himself a photographic medium, or that he had some means of getting possession of the packet of plates sealed by the shop staff.

The claim made that a fake can be made under the conditions related is so incomprehensible that the suspicion that Mr. MacCarthy wishes to excite the inference that all psychic photographs are frauds will remain with readers of your article.

I have, as is well known, been for a very long time an experimenter with such photographs, and have always maintained that fraud is impossible when the photographer does not touch the plates at any time. If this is not the case then *all* so-called psychic photographs are open to suspicion.

Yours truly,

S. DE BRATH.

C. J. Wendlandt, Esq.,

Hon. Secretary, Sheffield S.P.R.





## BOOK REVIEWS

THE SERIAL UNIVERSE. AN EXPERIMENT WITH TIME.

By J. W. Dunne. Faber &amp; Faber.

In this book Mr. Dunne offers a demonstration that to any self-conscious observer, time must be 'regressive,' and argues that the supposed anomalies of modern physics and physiology are smoothed out *if* time is regressive. The book is certainly one that every psychic library ought to have, though there will probably not be more than two or three members who will understand it. I say this because there are those who think that Einstein's view of the universe must become the common one.

Certainly there are grounds for this view, though gravitation remains totally unchanged whether we regard it as an 'attraction' between two masses of matter, or as a 'warp in space,' which latter does not help me much as to its cause (if at all), for I do not in the least understand how a fourth-dimensional object can be 'warped.' As an engineer I am naturally an 'empiricist' who prefers facts to opinions.

Anyhow, I can agree with Mr. Dunne's conclusion that "There is an adventure in eternal life. There is none in eternal death. I am all for the adventure." So am I, but I was so before opening these pages, to the understanding of which my knowledge of mathematics is inadequate. If the younger generation can understand Heidenberg's mathematics (pp. 144-147) which involve Quaternions and the Theory of Tensors, all I can say is that their brains are superior to mine and I take off my hat to them. My mathematics never went any further than to realize the  $dy/dx$  is the symbol of the operation by which we find the limit to which  $(y)$  as a given function-of- $x$ , tends for an assumed value of  $x$ . But then, my mathematics are those of an engineer who deals with concrete physical quantities; and I cannot even begin to comprehend why the equation for Time must always involve the 'irrational' quantity  $\sqrt{-1}$ . Perhaps because Time without matter is 'irrational' to me in a material universe?

S. DE B.

## ASK THE SPIRITS

Edited by David Gow. Rider &amp; Co., 5s.

This book, as the name implies, is in the form of questions and answers, compiled from numerous well-known books of spirit communications, and though naturally it lacks continuity, it is an excellent method for those who have little time, or those who have still less inclination, to dip more deeply into these matters. In either case it will probably cause them to wish to know more of this absorbing subject; for it is one of the most fascinating, as well as important



studies in the world. Who can fail to be interested in the life and customs of the land to which we are travelling? If we intend visiting a foreign country we try to learn all we can about it before starting on the journey, surely it is far more essential to have a 'sure and certain' knowledge of that Otherland from which there is no return, and who are more fitted to tell us than the spirits living in it?

*Ask the Spirits* will be an excellent book to place in the hands of the many people still to be found, who make use of that time-worn and threadbare statement, "Nothing but trivialities are given in the so-called messages from the other side." These messages not only tell us of the future life, but show us how we may live the present life to greater advantage, also how we can still help those dear to us who have 'passed on,' by our prayers and loving thoughts enabling them to communicate to us the glad tidings, not only that they still live, but that they are still in touch with us and taking an interest in our everyday occupations. If this seems to some people too wonderful to believe, let them turn to the last paragraph in *Ask the Spirits*—"The reality is infinitely more wonderful than our most daring conjectures. Indeed no conjecture can be sufficiently daring." Concentrate upon this and realize that these things are possible and do happen. We are told they happen because of the laws of nature, and that by a proper understanding of the laws and principles connecting the two worlds we may attain even greater knowledge. Realize that the spirits who speak to us are men even as we—except that they have the added experience that will one day be ours, that we are all built upon the same lines and governed by the same laws of nature.

*Ask the Spirits* is one of the finest books of its kind that has ever been published. Mr. Gow seems to have the happy knack of selecting the very best, giving us in one volume the gems of a whole library. In reading, one realizes not only how much there is to learn, but also to unlearn. The excerpts from *Spirit Teachings* especially shed a new light on old subjects, that is not only illuminating but stimulating, giving us a new perspective as it were. In short, *Ask the Spirits* contain a mine of information for every student, whether experienced or new to the subject; it should find a place in every home and can be read over and over again without becoming stale.

P. H.

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#### MYSTICAL PSYCHOLOGY.

By R. Dimsdale Stocker. L. N. Fowler & Co. 3s. net.

Recent exponents of scientific theories of the Universe remind us that the visible material world is relatively significant to the mind which observes it. This view brings us very close to the mystical conception which by the release of a larger or extended consciousness glimpses a world of ideas which express a reality which far exceeds the grasp of the rationalist.

This is the theme of Mr. Stocker's little volume which will be



warmly welcomed by many who appreciate his deep understanding of states of consciousness.

The mystical vision is known by its fruits in the life of the seer, the only evidence he can offer to others as witness of its truth. While psychologists have relegated such experiences to something akin to neurosis, the poet has in his glimpses of an inner and finer world confirmed the mystic, and the day may come when the scientist may need both to assist him to express his new thoughts on life and matter. It is to the mathematician he turns to-day, but more is needed to satisfy the heart of man. "A new synthesis is required," says Mr. Stocker, "in which Truth and Beauty, Science and Art, may walk hand in hand." Mysticism is no chimera but the highest reality to which man can attain, the peak of his long climb to awareness of himself.

This and much more is briefly the writer's message for to-day to the Man in the Street, to the rationalist, and to the intellectual psychologist, and he is optimistic about the future of man if he will but sincerely follow the truth which lies within his own heart.

BARBARA MCKENZIE.

#### HOW TO MAKE THE BEST OF LIFE.

By Stanley De Brath. Rider & Co., E.C.4. 3s. 6d.

Several enquiries have reached the author for the address of the publisher and price of this book, which were inadvertently omitted from the Review in the October issue. These details are now given above.

#### THROUGH ATLANTIC CLOUDS

Hutchinson & Co. 18s.

This is a book that is well worthy of a permanent place on any home bookshelf. Its very subject is its thrill. It requires no rhetoric and indeed none is attempted in order to grip one's attention from cover to cover. And it is a book that needed writing, for the history of the Atlantic flights, with its desperate struggles, its tragic or thrilling failures, and its triumphant successes, form an epic of courage and skill, which is in no way inferior to the immortal Sagas. And as the story unfolds, one is irresistibly reminded of Wolfe's remark as he was being rowed ashore to fight the battle of Quebec. It is said that he repeated these opening lines of Gray's "Elegy":—

The Curfew tolls the knell of parting day,  
The lowing herd winds slowly o'er the lea;  
The ploughman homeward plods his weary way,  
And leaves the world to darkness, and to me.

He then turned to a midshipman in the boat and asked, "How old are you, Sir?" receiving the reply "Seventeen, Sir." After a moment, Wolfe murmured, "It is the ruling passion."



One has often heard that incident discussed in a Mess, with the insistent query, "What did Wolfe mean?" and the only answer which seems to meet the conditions is "The Spirit of Adventure." For it was the spirit of adventure that drew that young sailor from a peaceful English countryside to the fierce storming of the heights of Quebec. And it is that same spirit of adventure which breathes from every page of this book. To those of us who did some flying before the war, who remember the agonizing sound of a detaching propeller, or the horror of a drop in one of those, at that time, unchartered air pockets, this volume is of more than ordinary interest. It covers the ground of successful and unsuccessful flights across the Atlantic from 1910 to 1934, both by airship, and aeroplane and seaplane.

To Spiritualists, as such, there is only one story which appeals: the ill-fated attempt of Miss Elsie Mackay and Captain Hinchliffe, who lost their lives in the Atlantic in March, 1928. The Authors, Mr. Clifford Collinson and Captain McDermott, after describing all that is known of the attempt, give details of some of the communications subsequently received through trance or direct voice mediums, from Captain Hinchliffe, both by his wife and by others, with a letter from Sir Arthur Conan Doyle to Mrs. Hinchliffe.

The interest of this is heightened by the implication that the authors themselves are not Spiritualists. There is almost an apology for mentioning the sittings. The authors state that there is a considerable difference of opinion in the public mind as to whether such incidents are the results of fraud or illusion. But that since there does seem to be a growing number of men and women who believe in the authenticity of such messages; and since "even that extremely conservative body" the B.B.C. have allowed the question of survival to be discussed, they feel that an omission to record these communications would be a "failing in their duty." Would that all sceptics were equally broad-minded.

The book is confined to Atlantic crossings. It is for that reason, of course, that whereas an account is given of the voyage of the R.100 to Canada, there is no mention of the disaster that overtook the R.101. This is to be regretted since, had that been included, doubtless the spirit communications subsequently received from the Captain of that ship, would have been given. And to those of us, who numbered amongst our personal friends some who lost their lives in that Airship, who saw her start and marked her sluggish lift, and who knew that in the opinion of those best qualified to judge, she was not fit to leave, the subsequent communications were of tragic but intense interest. Had the authors been spiritualists there can be little doubt that this story would have been included, if only as an appendix. Its omission confirms the opinion that they have, at best, an open mind on the question of survival, and for that reason, perhaps their inclusion of Captain Hinchliffe's communications is the more welcome.

N.P.C.

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## MAN'S COSMIC HORIZON

By H. M. Nathan. Rider &amp; Co. 5s.

Much of the information contained in this book was obtained from the Control of one medium. The author thinks so highly of the teaching that on page 143 he describes this Control as the fountain head of information who hovers over London and gives the address at which this Control may be consulted.

The evidence of survival obtained through any particular sensitive may be most reliable ; but it does not follow that the Control of that sensitive is in a position to give equally reliable information on some of the deeper problems of life. Those who engage in spirit intercourse should endeavour to ascertain whether their communicators are stating facts or are merely expressing their personal opinions, and this becomes a duty if the information is passed on to others.

Here are some of the statements in this little book which may be but the opinions of the author's communicators :—" We have only ourselves to blame for whatever happens, including the parents and relations we inflict on ourselves " ; " All our troubles here below are part of a plan laid down by ourselves and talked out with our friends immediately before we are born " ; " We select our guides before incarnation and can only select those we meet when in spirit worlds " ; " Children would not die young if they needed a life time of lessons on earth."

Regarding the last statement, I am in communication with a brother and a daughter who passed in childhood, the former in infancy some sixty years ago. I am informed that both have been brought back many times to witness earth scenes which would have helped to develop character had they been experienced whilst in the flesh. In addition a more advanced teacher assures me that this is the practice not only with those whose lives have been cut short by accident, violence or the failure of the physical body, but also with those empty and selfish individuals who closed their eyes to suffering and misery here.

On page 114 we read " Still-born babes are said to be souls long incarnate who return for a moment to remind themselves of the reality of the sensations of life as we know it on earth." But what life on earth can a still-born babe have ?

The author mentions Allan Kardec and appears to have been much influenced by *Le Livre des Esprits*, and agrees with the statement contained therein that on re-entrance into the spirit world former incarnations are remembered. During some years' regular spirit intercourse, I have found no proof of this statement. In Vol. vii of *The Spiritualist* the eminent Russian investigator, Aksakof, charged Kardec with having recourse only to those mediums who supported his theories and of refusing to mention those in *La Revue Spirite* who did not.

Some of the definitions given are open to objection and one is offended by several such phrases as ' Beaten to a frazzle,' ' bite off more than he can chew,' etc., etc.

It must not be supposed that there is nothing of value in this book, but there is so much open to criticism that many readers might well be confused.

S.O.C.



## OUR DEAD, WHERE ARE THEY ?

This is a small book costing 1s. (A. H. Stockwell). The following writers have contributed to it :—

Rev. A. E. Garvie, M.A., D.D.

Rev. Charles Brown, D.D.

Rev. R. F. Horton, M.A., D.D.

Rev. J. W. Ewing, M.A., D.D.

Rev. Frederick Hastings.

Rev. J. Golder Burns.

These all affirm that they feel convinced that death is not the end of existence. They quote passages in the New Testament, especially referring to the continued existence, and acknowledge that there are proofs of such a thing. They are a little timid about the proofs, but still it is very cheering to find six clergymen who will stand up and defend their beliefs openly, and allow their minds to function in a more modern way, instead of following the theories of a worn-out dogmatism.

E.V.

## LIFE AND WORK IN THE SPIRITUAL BODY

By W. S. Montgomery Smith. (The Hillside Press, Holland Park, W.11)

This little volume, by the author of *Two Worlds are Ours*, has a happy combination of assurance of verified communication, through exceptional opportunities with the trance medium Mrs. Osborne Leonard, and a selection of views on life and character by the communicator—the wife of the author. She, it would seem had in life an inquiring mind, and a heart dedicated to the service of her fellows, and now from the other side, says her husband, her “viewpoint is in perfect accordance with her character as it was known on earth, maturer judgment and deeper insight now being added, which is only what one would expect.”

He notes that the “vocabulary and grammatical construction (of the communications) are those of an educated speaker” and very different from the remarks and explanations interjected by “Feda” the control. Amid much interesting matter one theme particularly engages the thoughts of the communicator; that the proofs as to survival which we demand are but the door which admits us to the understanding of spiritual existence, and constitute a call to preparation in this life, so that we shall be able to enjoy and reap a full harvest in the next. It is the theme of all the churches but the proof of survival provides the key which opens the closed door which hinders so many from beginning the search after spiritual knowledge.

“I want to show,” she says, “that this is a life, a definite life, to prepare for.” We cannot separate and keep separate the two worlds, they must be brought together, the only way to do so is to live the one in the other. “Peace and happiness,” she continues, “can only be attained in life through conscious co-operation with the etheric body



and the spirit which inhabits it—that spells spiritual independence.” This is a true and timely word, and the permanence of Spiritualism as a factor in world thought depends on how far we can get this into men’s consciousness. We are not wonder-mongers but seek to promulgate a spiritual philosophy of life.

There is no price mentioned on this book, but I hope many will get it and put it in the hands of others.

B. McK.

#### THESE MYSTERIOUS PEOPLE

By Dr. Nandor Fodor, LL.D. (Rider & Co. 7s. 6d.)

The twenty-five articles composing this book were originally written for the Northcliffe Newspapers Ltd., and is intended to supply short narratives in popular form from the lives of famous mediums.

This is not a scientific work and allowance should be made for the press conditions, but most of the phenomena described are correctly supported and the evidence is good. There are sixteen photographs, of which the most remarkable is that of Mlle. Tomczyk and Dr. Ochorowicz, lecturer in psychology at the University of Lemberg. The presence of this distinguished man of science guarantees the genuineness of the phenomenon. Another remarkable photograph is that fronting page 66, of Kluski’s apeman, which is remarkable from every point of view—whether as a materialization of an idea in Kluski’s mind, or of a persisting “astral” shape. Another photograph that deserves attention is that opposite page 30, of Mme. d’Espérance with the seven-foot lily beside her. Nearly all the phenomena recounted are “physical” and as such are the work mostly of physical mediums, with “controls” whom Dr. Wallace declared to be of low intellectual development. The only reference to mental phenomena is with reference to the Rev. Drayton Thomas’ “newspaper tests” in which passages from *The Times* are predicted before the paper was set up in type. On Mrs. Morris’ telephone experiments, Dr. Fodor remarks:—

“There is a living force in the spiritualist movement which fills its workers with apostolic zeal. They claim more than a belief in the teachings of the Nazarene. They claim to *know* their truth. They take it as a sacred duty to convince the world of their practical demonstrability. This mighty urge has never been sufficiently dwelt upon by the critics of Spiritualism. Yet this is the sole secret of its growth and spread. Money, there is none in it, only labour and sacrifice. No fortune is made (even) by famous mediums, just a bare living. And if the best speakers, who have made a special study of their subject for years, average £1 per lecture, they do quite well. The thing is not done for personal gain. It is done for a Movement which, they fervently hope, will conquer the world and make it a better place to live in.”

The book is a good reference-book to leading physical phenomena.

S.DE B.



## LITTLE POWDER IN THE JAM TALES

By Ivan Cooke. Wright &amp; Brown. 1s. net.

The majority of "grown-ups" prefer to take their powder and jam separately and many will not approve of this mixture. As a title for this little book the simile is not very apt, but those who have the patience to proceed beyond the first chapter, and have the gift of discernment, will find many hidden truths within its pages. They will also find some very clever satire—in one instance directed towards those people, who, whilst purporting to be psychical investigators, are chiefly concerned in trying to prove that all mediums are frauds. We all know, to our sorrow, that there are fraudulent mediums (as there are counterfeit bank-notes and coins) and those who have the subject most at heart are the most anxious that they be recognized. Still, it is not necessary to use a steam-hammer to crack an egg, even a bad one, and some of the methods employed as so-called "tests" are equally uncalled for and must cause disgust on the "other side" as on this.

We trust this little book with its striking cover, will reach the public for whom it is intended, and at least give them something to think about, and possibly the desire to know more.

P.H.





## OBITUARY

Mr. Dennis Bradley, the well-known actor, author, and playwright, passed behind the veil on Tuesday, November 20th, at his home at Kingston Vale, after a very short illness.

Little was known of his interest in Spiritualism until 1924, when his volume, *Towards the Stars*, was published. He explained therein that during his visit to America in the previous year he had sat in a number of sêances with George Valiantine, the well-known medium for the direct voice. He was fortunate in his investigations, probably through the possession of psychic powers himself.

Over 40,000 of Mr. Bradley's book, *Towards the Stars*, have been sold. It has been translated into many languages, and its evidences have never been seriously questioned.

Then followed a second volume, *The Wisdom of the Gods*, which also had a tremendous run.

Mr. Bradley was a remarkable man : he was bold and absolutely fearless. Whether he pleased or offended mattered not a jot to him. His temperament led him to write rather harshly of those with whom he had unsuccessful sittings. If a medium failed with him, no matter what their success with others, they were poor mediums. If a medium was successful with him no matter what their failures with others, he was a great medium. He never accepted to any great extent the religious implications arising from the proofs of survival. He was a Roman Catholic.

Somewhat dogmatic and overbearing in his manner, he was impatient with those who differed from him. He once fell foul of the Society for Psychical Research, considering that they were not sufficiently positive in their affirmations, and that in his opinion they shirked the truth when it was unpleasant or unpopular.

\* \* \* \*

We regret to report the passing, on Saturday last, of Mr. Thomas Blyton, of Candia, Battle, Sussex.

Mr. Blyton was familiar to many Southern Spiritualists through the formation of a psychic Athenæum. He was probably the oldest Spiritualist in England, having been in actual association with the movement for about 70 years.

\* \* \* \*

The passing of Mrs. C. A. Dawson Scott, which occurred on Monday, November 5th, is a loss to the Survival League, of which she was the founder.



Well known in the literary world as a novelist, she was also the author of *Is This Wilson ?* and *From Four Who Are Dead*, both books of Spiritualistic interest. She founded the P.E.N. Club, which, in the span of a few years, became an extremely well-known literary society.

Mrs. Scott was a very enthusiastic Spiritualist, and her transition leaves the Movement the poorer. An obituary notice, outlining her many literary activities, appeared in *The Times* of November 6th.



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## SPRING PROGRAMME

### JANUARY.

10th.	Mr. F. Robertson	..	..	Discussion Tea	..	4 p.m.
11th.	Mrs. Brittain	..	..	Group	..	5 p.m.
18th.	Mr. T. Austin	..	..	Group	..	5 p.m.
23rd.	Rev. C. Drayton Thomas	..	..	Lecture	..	8.15 p.m.
25th.	Miss Lily Thomas	..	..	Group	..	5 p.m.
30th.	Mrs. Estelle Roberts	..	..	Clairvoyance	..	8.15 p.m.

### FEBRUARY.

1st.	Mr. G. de Beaurepaire	..	..	Group	..	5 p.m.
6th.	Mr. R. Dimsdale Stocker	..	..	Lecture	..	8.15 p.m.
8th.	Mrs. Evelyn Thomas	..	..	Group	..	5 p.m.
13th.	Mr. J. Deighton-Patmore	..	..	Lecture	..	8.15 p.m.
14th.	Mr. I. Bond Nicholl	..	..	Discussion Tea	..	4 p.m.
15th.	Mrs. Lillian Duncan	....	..	Group	..	5 p.m.
20th.	Mrs. Helen Spiers	..	..	Clairvoyance	..	8.15 p.m.
22nd.	The Rohamah, Rhamah	..	..	Group	..	5 p.m.
27th.	Prof. D. F. Fraser-Harris	..	..	Lecture	..	8.15 p.m.

### MARCH.

1st.	Miss Geddes	..	..	Group	..	5 p.m.
6th.	Mr. Ernest Vickers	..	..	Lecture	..	8.15 p.m.
8th.	Miss Jacqueline	..	..	Group	..	5 p.m.
13th.	Mrs. Stella Hughes	..	..	Clairvoyance	..	8.15 p.m.
14th.	Mrs. Ashton Jonson	..	..	Discussion Tea	..	4 p.m.
15th.	Mrs. F. C. Morris	..	..	Group	..	5 p.m.
20th.	Mr. H. Ernest Hunt	..	..	Lantern Lecture	..	8.15 p.m.
22nd.	Mrs. Francis Wright	..	..	Group	..	5 p.m.
27th.	Mr. James Leigh	..	..	Lecture	..	8.15 p.m.

### APRIL.

3rd.	Mrs. Helen Spiers	..	..	Clairvoyance	..	8.15 p.m.
5th.	Mrs. Brittain	..	..	Group	..	5 p.m.
11th.	.. ..	..	..	Discussion Tea	..	4 p.m.
12th.	Mr. Ronald Cockersell	..	..	Group	..	5 p.m.





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# PSYCHIC SCIENCE

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# INDEX TO VOLUME XIII

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## ARTICLES.

PAGE

*April, 1934.*

Three Sittings with Mrs. Dowden . .	Mr. K. J. Spalding and "Johannes" . .	8
Four "Katie King" photographs	F. W. Hayes . .	25
Error in Visual Observations . .	Prof. D. F. Fraser-Harris	31
Margery Mediumship, Notes on . .	S. De Brath . .	35
Ultimate Destiny of Man : a Communication . . . .	S. O. Cox . .	43
Problem of Human Levitations . .	Dr. Nandor Fodor . .	51

*July, 1934.*

Speeches at the College Dinner . .		95
Life Eternal . . . .	F. H. Wood, Mus. Doc.	120
Influence of Light on Telekinesis . .	Prof. Fraser-Harris . .	141
Ether Vibrations and Television . .	H. Anthony Hankey . .	149

*October, 1934.*

The Lady Nona . . . .	F. H. Wood, Mus. Doc.	178
The Flower-Medium . . . .	Mrs. de Crespigny and Editor . .	189
The Etheric Body . . . .	Editor . .	195
Supernormal Photography . . . .	G. Lindsay Johnson, M.D.	204
Projection of Astral Body in Sleep	C. B. Williams . .	209
Curses . . . .	Marie Stahl (of Berlin)	211

*January, 1935.*

Why I am only half-convinced of Survival . . . .	Professor E. W. Mac-Bride, F.R.S. . .	253
The Issue with Science . . . .	Dr. F. H. Wood . .	274
A New Working Hypothesis . . . .	Editor . .	279
Is Psychical Research a Science ?	Ronald McCorquodale	289
The Conference of Modern Churchmen . . . .	Editor . .	294
Spontaneous Phenomena . . . .	A. W. Trethewy . .	305
Cards and Dreams . . . .	Marie Stahl (of Berlin)	302

AFFIDAVITS, <i>re</i> Dr. X's original Thumb-prints . . . .		154
APPRECIATION OF "Rosemary" by Dr. Wood . . . .		170

## BOOK REVIEWS.

Anon. . . .	Through Atlantic Clouds . .	324
Anon. . . .	"Spirit Guidance." . .	237, 319
Bailey, Alice A. . .	White Magic, A Treatise on . .	165
B.B.C. Symposium . .	Edited by Theodore Besterman . .	232
Benedict, Annie . .	Continuity of Life . .	74
Bligh Bond . . . .	The Secret of Immortality . .	241
"Caillard, Sir Vincent" . .	A New Conception of Love . .	231
Cooke, Ivan . . . .	Thy Kinghom Come . .	77, 329
de Crespigny, Mrs. R. . .	This World & Beyond . .	158, 231
De Brath, Stanley . .	How to Make the Best of Life . .	237, 324
Desmond, Shaw . . .	We Do Not Die . .	236
Dowden, Wilfred Rex . .	Ghosts Seen and Heard . .	167
Dunne, J. W. . . .	The Serial Universe . .	322
Erskine, Alexander . .	A Hypnotist's Case-book . .	159
Findlay, John G. . .	Unbroken Melody of Life . .	73
Flügel, Professor . .	Men and their Motives . .	234
Fodor, Dr. Nandor . .	Encyclopædia of Psychic Science . .	75
Fodor, Dr. Nandor . .	These Mysterious People . .	328
Gow, David . . . .	Ask the Spirits . .	322
Hegy, Reginald, M.D. . .	A Witness through the Centuries . .	169
Holmes, Edmund . . .	The Great Passing on . .	166
Hunt, H. Ernest . . .	The Gateway of Intuition . .	167
J.V.H. . . . .	Death's Door Ajar . .	165



Lambert, Mrs. Helen C.	Cure thro' Suggestion (Verbatim Records)	78
Lanyon, Walter Clen-		
mow	Out of the Clouds	167
L'Poe	The New Era	235
Mansford, Wallis	Bridging Two Worlds	162
Nathan, H. M.	Man's Cosmic Horizon	326
Pixley, Olive, C.B.	The Trail	239
Rhine, J. B.	Extra-Sensory Perception	167
Richards, Dr. W. Guyon	The Chain of Life	240
Severn, Elizabeth	Discovery of the Self	163
Six Clergymen	Our Dead, Where are They?	327
Smith, W. S. M.	Life and Work in the Spiritual Body	327
Stead, Miss Estelle	Communications from W. T. Stead	76
Stocker, R. Dimsdale	Mystical Psychology	323
"Streamline"	Foretold	242
Vivian, Dr. Margaret	Dr. Jaz	164
Webling, The Rev. A. F.	Deep in the Forest	234
CARDS AND DREAMS, by Marie Stahl (of Berlin).		311
CLAIRVOYANCE, REMARKABLE.		308
CONFERENCE OF MODERN CHURCHMEN.		
Principal H. A. D. Major's on the attitude of Modern Man		294
Omission of Reference to the Resurrection of Jesus in all Papers but One		295
Extracts from the Rev. Boys-Smith on the Resurrection		296
Modern Psychical Research, its Data		297
F. W. H. Myers on the Resurrection and Modern Cases		296
The Soul as Substantial, though Non-material.		298
Morality as Taught by Communicators		299
Dr. E. Östy on Supernormal Cognition		299
Jesus as the Possessor of Supernormal Faculties		299
CURSES, and Occultism in Daily Life, by Marie Stahl		211
Preservation of the Body of Ritter von Kahlebuty		211
Professor Virchow's Examination and Report		212
The Grave on which no Plant would grow		213
The London Inn on a vacant plot of ground		213
The Vanishing Monk		214
The Invisible Cat		214
The Alabaster Clock		215
The Appearance of the Parson's son		215
A Dream of a Mother, thought to be dying		216
CORRESPONDENCE. Three Letters		319
DOWDEN, MRS. Three Sittings with Mr. K. J. Spalding		8
Life of "Johannes"		8
"Soul" not "Mind," correction by "Johannes"		9
The etheric body within the human physical body		9
All that has life has an aura and etheric body		9
Inorganic substances have an aura and one etheric counterpart		9
Etheric body begins in the infant and grows		10
It has sexual organs, but only for form		11
Physical body important to the development of soul		12
Development of the soul up to the Seventh Sphere		17
Sexual Creativeness		19
Mrs. Dowden's Life, from Dr. Fodor's Encyclopædia		23
EDITORIAL NOTES.		
April, 1934.		
<i>Clichés</i> very common; predilection of mankind for them		1
Three discrete but interlocked worlds—Matter, Energy and Mind		2
Radiant Energy		3
Soul, the first step out of materiality		3



Lao Tsze, Confucius, Buddha, Socrates and Jesus Christ	4
Morality is Truthfulness, Clean Living and Kindliness	5
Distinctions between religions are distinctions without difference	7
<i>July, 1934.</i>	
Nona's teaching on Re-incarnation .. .. .	8
Mr. Alexander Erskine on the Next World .. .. .	9
The cell is the invariable first product of Life .. .. .	10
De Vesme's statement on "Spiritualism" .. .. .	11
The teaching of Spiritualism on Body, Soul, and Spirit .. .. .	12
"Life" is not Energy, but directs Energy .. .. .	90
Consistency of all religious leaders .. .. .	91
D. H. Lawrence, Mr. C. E. M. Joad, and Mr. Bertrand Russell .. .. .	92
"A War Prediction" (erroneous) .. .. .	93
<i>October, 1934.</i>	
"From Nicaea to Nazareth," indicates the modern trend .. .. .	171
The functioning of Life in the world is the real point .. .. .	172
The Ether may be animated, hence the "etheric body" .. .. .	172
The vegetable kingdom, directly or indirectly the basis of life .. .. .	173
All ultimately comes through the Ether, but proceeds from the Creative Mind .. .. .	173
Trace of Sir John Franklin's expedition given by a child's vision .. .. .	173
The etheric body is the Soul to us. All etheric forms invisible .. .. .	174
Mr. Prevost Battersby on <i>Psychic Certainties</i> .. .. .	174
Continuity of Spiritualism through the ages .. .. .	175
The supremacy of Spirit .. .. .	176
Poem from (alleged) F. W. H. Myers .. .. .	176
Correction of the supposed War Prediction .. .. .	177
<i>January, 1935.</i>	
All researchers began as sceptics .. .. .	246
Mr. J. W. Dunne's Serial Universe .. .. .	246
Messages tell us that their Time differs from ours .. .. .	247
"Entropy" not obviously pertinent to the enquiry .. .. .	247
Mr. John O'Neill's article .. .. .	248
Energy and the Ether admitted by Einstein .. .. .	249, 280
Extract from <i>Death's Door Ajar</i> .. .. .	250
Armistice Day. A personal experience .. .. .	251
ERROR, SOURCES OF, in séance rooms, by Professor Fraser-Harris .. .. .	31
"Dark Adaptation" of the eye .. .. .	32
Variations of internal stimulus .. .. .	33
"Phosgenes" produced by a blow or by galvanic current .. .. .	33
Positive and negative "after images" .. .. .	34
ETHER VIBRATIONS IN TELEVISION. Lecture by Mr. Anthony Hankey .. .. .	
"Low definition" of the B.B.C. on wave-length 261 metres and frequency of 1,100,000 per second .. .. .	149
High definition (Baird) uses wave-length of 6 metres with frequency of 50,000,000 per second .. .. .	149
The vibrations are the so-called Carrier waves (Diagram) .. .. .	150
Carrier wave implies frequency of 3,000 million per second .. .. .	151
Scarlet geranium seen by much higher frequencies .. .. .	151
An Angstrom is one ten-millionth of a millimetre .. .. .	151
The X-ray, Gamma-ray, and Cosmic-ray all travel at same speed .. .. .	151
Professor Millikan suggests that Helium, Oxygen, Silicon, and Iron are made in space from Hydrogen gas and originate the Cosmic rays .. .. .	152
Sir A. Fleming, D.Sc., F.R.S., there is a psychic or spiritual aspect which must be taken into account .. .. .	153
THE ETHERIC BODY. By the Editor .. .. .	195
The production of The Cell, and its growth .. .. .	195



Sir William Robert Grove's <i>Correlation of the Physical Forces</i>	196
The Creative Principle in Nature .. .. .	197
Life and Energy contrasted .. .. .	199
Colonel J. R. M. Taylor's story .. .. .	200
Matter, Energy, and Mind ; components of the Universe ..	202
<i>Agapē</i> , the union of <i>Philia</i> , <i>Storgē</i> , and <i>Erōs</i> .. .. .	202
Definition of a spiritual being .. .. .	203
THE FLOWER MEDIUM. By Mrs. Rose Champion de Crespigny ..	189
" Little St. Theresa " the guide .. .. .	189
A first sitting at the College. Eight sitters present ..	189
Professor Fraser-Harris notes something like a grey sponge	190
Roses in a sleeping-bag, enveloping the medium ..	190
Miss Hyde's and the Editor's testimony .. .. .	192
A botanical expert's reception of the evidence .. .. .	192
The Teacher's explanation—the etheric soul of the plant ..	192
FOUR " KATIE KING " PHOTOGRAPHS, by Mr. Gerald Hayes ..	25
From his father's papers .. .. .	25
His biography as an artist .. .. .	25
Sir Oliver Lodge on Sir George Gabriel Stokes .. .. .	26
Sir William Crookes on " Katie King " .. .. .	27
Signor Bozzano on " Katie King " .. .. .	28
The Continuity of life .. .. .	30
HYPOTHESIS, A NEW WORKING. By the Editor .. .. .	279
That the soul is a substantial entity manifesting Life ..	281
Contrast between Energy and Matter .. .. .	279
The Ether only ' hypothetical ' in a limited sense .. ..	280
Professor Lodge on ' bound ' (and animated) Ether .. ..	280
Sir George Stokes, Secretary to the Royal Society, and Sir	
Wm. Crookes .. .. .	281
Part played in Evolution by the Life-Force .. .. .	283
Dr. Geley's argument on dynamo-psychism, a psychic power	284
Determinism to be referred to the soul .. .. .	285
The soul is not the spirit .. .. .	285
Jack London's experiences .. .. .	287
ILLUSTRATIONS.	
Professor D. F. Fraser-Harris, M.D., D.Sc., F.R.S.E. . .	1
Four " Katie King " photographs by Sir William Crookes ..	25
Micro-photographs Walter and Dr. X's right thumb .. ..	37
Room at the College .. .. .	83
" Rosemary " .. .. .	169
The Flower Medium's Roses .. .. .	190
Tentative Scheme of Relationship of the Primates .. ..	197
Professor Elliott Smith's Original Diagram .. .. .	199
Photograph of the rose from an unopened packet of plates ..	205
Professor Asmara, Secretary of Spanish Spiritualists .. ..	242
LEVITATION, PROBLEM OF. Lecture by Dr. Nandor Fodor .. ..	50
Spiritual outlook on life encouraged by physical discovery ..	51
Wm. Görres gives 72 examples of levitated saints .. ..	52
Numerous examples of levitation .. .. .	53
Levitation of Mediums .. .. .	54
Crookes' evidence on D. D. Home .. .. .	55
Stainton Moses levitated, and St. Joseph of Copertino .. ..	56
Gambier Bolton and Cecil Husk .. .. .	59
Eusapia Paladino with professor Richet and Lombroso .. ..	62
Explanatory speculation .. .. .	64
Legend of Buddha and the Yogi .. .. .	66
LIFE ETERNAL. By Frederic Wood, Mus. Doc. .. .. .	120
From three points of view ; past, present and future .. ..	121
Nona's proof of identity by spoken Egyptian language .. ..	121
She speaks fluently using the vowels unknown to Egyptologists	122
Three alternatives offered .. .. .	122



Description of Nona by Mrs. Mason, June, 1930 .. ..	123
Nona refers language tests to her own memory .. ..	125
She declares Rosemary was Vaula in Egypt in her own time ..	125
Nona's story of Vaula and herself .. ..	126
The bazaar at Thebes .. ..	127
Rosemary (in trance) on her life in Egypt .. ..	128
Other Rosemary incarnations .. ..	131
The soul and spirit linked to their Eternal Source .. ..	140
LIGHT, ITS INFLUENCE ON TELEKINESIS. By Professor Fraser-Harris, M.D.	
Light is damaging to the production of telekinetic phenomena	141
The activity of the "unknown Force" manifest in other ways	141
It goes through three stages—production, concentration and effort .. ..	141
In stages 1 and 2 complete darkness is necessary .. ..	142
On March 29th, 1932, every kind of these phenomena was observed .. ..	142
White light did distress Rudi Schneider. ( <i>Proc. S.P.R.</i> , June, 1933) .. ..	143
All frequencies, ultra-violet to infra-red were injurious ..	144
Temporary working hypothesis—the unknown force, and ectoplasm are identical .. ..	144
Ectoplasm is visible, but as emanation invisible .. ..	145
Analogy to water .. ..	145
Photograph of March 3rd, 1933, handkerchief visible with cloud .. ..	146
Absence of light optimum condition of protoplasmic activity	147
Light and Gamma-rays inhibit cellular activity .. ..	147
Vital processes originate in the nuclei of cells .. ..	148
MARGERY MEDIUMSHIP.	
Mr. Thorogood's verification .. ..	34
Positive, negative, and 'mirror' prints .. ..	35
Mr. Thorogood's summarised Report .. ..	35
Position of <i>Psychic Science</i> .. ..	39
Plain issue of fact on the original waxes .. ..	41
MODERN CHURCHMEN, CONFERENCE OF. September 3rd to 8th.	
The Influence of the Bible on modern men .. ..	294
The Rev. J. S. Boys-Smith on Myth and Miracle in the Bible	295
His statement of the Resurrection Appearances .. ..	296
F. W. H. Myers on modern parallels .. ..	296
Why should the College agree with Myers rather than with Dean Inge ? .. ..	297
Testimony to the 'soul' as a <i>substantial</i> entity .. ..	298
The Ether as a physical (immaterial) fact .. ..	298
Dr. Osty on supernormal cognition .. ..	299
Supernormal faculties of Jesus Christ .. ..	300
How can we dismiss the whole of His faculties as mythical ? ..	300
Reluctance of the Church to admit new discoveries .. ..	301
NOTES BY THE WAY.	
<i>April, 1934.</i>	
Margery Mediumship .. ..	67
Reading of sealed letters by M. Ossowiecki .. ..	67
International Institute for Psychical Research, founding of ..	67
A case of Haunting and lawsuit .. ..	68
Professor Fraser-Harris on Rudi Schneider .. ..	68
Mr. J. A. Findlay on the Etheric Body .. ..	69
"Problems that perplex." The 'Deluded' <i>Morning Post</i> reader .. ..	70
<i>July, 1934.</i>	
Margery Mediumship. Affidavits sent to Editor <i>Psychic Science</i>	154
Mr. Frank Leah's drawings and portraits .. ..	155



Mrs. B. McKenzie on the Luminous Woman .. ..	155
Gift of £51 15s. od. for re-decoration of exterior of No. 15 ..	155
<i>October, 1934.</i>	
Increasing number of clergy interested in Spiritualism ..	221
The Pearl Tie-pin Case .. ..	222
Judge Dahl's passing .. ..	222
Proof of Reality refused by sceptics .. ..	223
Decease of Dr. W. F. Prince .. ..	000
<i>The Tatler</i> on psychical research .. ..	224
Dr. Harold Dearden in the <i>Sunday Graphic</i> .. ..	224
Mr. Tom Tyrell on Dr. F. H. Wood .. ..	224
<i>Daily Mail</i> on Telepathy .. ..	225
Professor Gilbert Murray's remarkable testimony .. ..	225
Extra-Sensory Perception scientifically proved .. ..	226
Expansion of the L.S.A. .. ..	226
"University of London" Council for Psychical Investigation ..	227
Spiritualist Congress at Barcelona .. ..	227
New development of "Margery" dispute .. ..	228
The Quest Club of the L.S.A., Mr. J. A. Findlay on .. ..	229
NONA, THE LADY. By Dr. F. H. Wood .. ..	
Nona's Two Duties—Identification and Teaching .. ..	178
Her pronunciation and gestures .. ..	179
The Time-question and confirmation of her answers .. ..	180
Her account of her development in her after-life .. ..	181
Her comment on electrical disturbances .. ..	183
Warning on the acceptance of casual communications .. ..	184
The Teaching of Jesus Christ .. ..	185
Advice on mental and spiritual hygiene .. ..	186
A proof of intelligence that cannot be thought-transference ..	187
OBITUARY.	
Dr. David T. MacCleod. February, 1934 .. ..	81
Mrs. Emily Barlow. February, 1934 .. ..	82
Mrs. C. A. Dawson Scott. November 5th, 1934 .. ..	330
Mr. Thomas Blyton, of Candia, Battle, Sussex. Nov., 1934 ..	330
Mr. Dennis Bradley. November 20th, 1934 .. ..	330
PASSION PLAY AT OBER-AMMERGAU. By Miss E. R. Day.	
The religious disposition of the people .. ..	217
The significance of the title .. ..	218
That the Christ and Man are one .. ..	219
PHOTOGRAPHY, SUPERNORMAL, OBSERVATIONS OF. By G. Lindsay Johnson, M.D.	
The sequence experiments with ordinary and stereo-camera ..	204
The two sides of the stereo did not coalesce .. ..	204
Details of the "rose" experiment .. ..	205
A message on Printing-out Paper, in cipher .. ..	206
Normal method with peroxide of hydrogen .. ..	207
Animal supernormal photographs by spirits .. ..	207
Skotographs absolute proof that there is no fraud .. ..	208
PROJECTION OF THE ASTRAL BODY IN SLEEP. By C. à Becket Williams, M.A.	
Visit to Dr. Pyne, the celebrated organist .. ..	209
He and his wife see me in their bedroom .. ..	209
PSYCHICAL RESEARCH, IS IT A SCIENCE? By Ronald McCorquodale.	
Definitions of "Science" by Lord Acton and others .. ..	289
Wider definitions by Prof. Hearnshaw and T. H. Huxley ..	291
Prof. MacBride and recurring phenomena .. ..	291
History, Biology, Sociology, and Anthropology admitted sciences .. ..	291
Science as organized, systematized and formulated knowledge	292



Not amenable to Newtonian alternate analysis and synthesis, nevertheless Psychical Research is a science .. ..	293
REPORT OF THE EXECUTIVE COUNCIL FOR 1934. .. ..	219
SPEECHES AT THE COLLEGE DINNER.	
<i>Mrs. McKenzie.</i> Presentation of cheque to Mrs. de Crespigny ..	95
<i>Mrs. de Crespigny.</i> Introduction of speakers .. ..	95
Photograph of the Rope Trick .. ..	97
<i>Vice-Admiral Usborn.</i> Need for scientific acceptance of Survival .. ..	98
Admiral Usborn Moore and the Bangs sisters .. ..	99
Dr. A. R. Wallace and the Raphael cartoons .. ..	100
Battle of Jutland predicted .. ..	101
Watters' photographs of the Inter-Atomic Quantity ..	102
<i>Miss Lind-af-Hageby.</i> Religion not apart from social conse- quences .. ..	103
Duchess of Hamilton & Miss Delius ; 50 different direct voices	104
Thirty different materialized forms ; one with front and no back. .. ..	105
<i>Alexander Cannon, M.D.</i> Rope trick, a visual hallucination, description of .. ..	107
Offer to produce it in Albert Hall if enough money put down	107
Reference to Sir Ernest W. Budge and <i>Daily Express</i> ..	108
Wizardry in Algeria, with references .. ..	109
<i>Mr. Ralph Strauss.</i> " I don't believe in materializations though I have seen many " .. ..	110
" I have hypnotized many people but don't know anything about it " .. ..	111
The " Coffin " Curse .. ..	111
<i>Mr. Hannen Swaffer.</i> Declarations of the microphone engineers on the Voices .. ..	113
Advance of Spiritualism ; 30 to 40 voices each night. ..	113
The spiritualists wish for publicity, without it no voices come	114
Hall Caine's message to him .. ..	116
Interview with Sir Gilbert Parker in life and after .. ..	117
<i>Mr. Shaw Desmond.</i> We need the presence and assent of scientists .. ..	117
Osty-Schneider experiments with infra-red rays .. ..	118
Scientists should devote themselves to great issues .. ..	119
SCIENCE, THE ISSUE WITH. By F. H. Wood, Mus. Doc. .. ..	274
Propagandist tendencies inevitable .. ..	274
Either we survive death or we do not .. ..	275
Respectability is no argument .. ..	276
We want recognition, not experiences rather than fresh ..	277
A spiritual Science .. ..	277
Two opposing forces—Light and Darkness .. ..	278
SPONTANEOUS PHENOMENA. By A. W. Trethewy .. ..	305
Earlier volumes of S.P.R. contain much detail of such ..	305
How references may be obtained free of cost .. ..	307
Reference to special numbers .. ..	307
ULTIMATE DESTINY OF MAN. Communications to Mr. S. O. Cox ..	42
Everything comes to us through Nervous Forces .. ..	43
Human personality functions with very little change .. ..	45
Physical life attributed to protoplasmic cells .. ..	45
Spirits have existed before their life on earth .. ..	46
Law of evolution inexorable, calls for ceaseless endeavour ..	46
Converse with entities from remote planets .. ..	47
Spirit progresses from vibration to vibration .. ..	49
The New Religion will be founded on facts .. ..	50



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## EASTERN PHILOSOPHY.

SHRI PUROHIT SWAMI

## PSYCHICAL DEVELOPMENT.

MISS FRANCIS	MISS JACQUELINE
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## PHYSICAL PHENOMENA.

Members only are notified of Demonstrators visiting the  
College for various Physical Phenomena

\* Exclusive to the College.